THE
School-Master's REPOSITORY:
OR,
Youth's Moral Preceptor,

CONTAINING,

A SELECT STORE of CURIOUS SENTENCES and MAXIMS, in PROSE and VERSE.

Together with

The Greatest Variety of COPIES in SINGLE and DOUBLE-LINE PIECES, hitherto published.

Designed more particularly for the Use of SCHOOLS:

Being very proper for forming the Minds of all young Persons to PIETY and VIRTUE, and laying a solid Foundation whereon to build their future Happiness.

The whole interspersed with a great Number of DIRECTIONS, COUNSELS, and CAUTIONS, for the Prudent Management of AFFAIRS in COMMON LIFE.

By JOHN TAPNER, SCHOOLMASTER at BOXGROVE, in SUSSEX.

Happy is the Man that findeth Wisdom, and the Man that getteth Understanding: For the Merchandize of it is better than the Merchandize of Silver, and the Gain thereof than fine Gold. Prov. iii. 13, 14.

LONDON:
Printed for J. SCOTT, at the *Black Swan*, in *Pater-noster Row*.

THE

PREFACE.

IT has been often justly observed, that the principal End of Mankind is to promote the Interest and Happiness of that Society or Body in which Providence has placed us; but our Instructions would by no Means come up to what ought reasonably to be expected, nor lead us to this End, if there were no other Views in forming the Scholar, than the making a Man *learned*; and if while the Understanding in Arts is improved, the Direction of the Heart in the Paths of Justice and Equity is neglected. From *depraved Affections* no Good can be expected. It is Virtue alone that enables a Man to discharge the Offices of Life with Honour, and makes him a fit Instrument to promote the Happiness of Society. To effect which, nothing is more efficacious than Integrity and Justice, which obtains the Testimony of a good Conscience, and the Approbation of good Men. These great, these noble Ends, should be principally regarded in the Education of Youth. It was

the Opinion of SENECA, that the Knowledge of Sciences, without Virtue, might indeed ſerve to feed our Oſtentation or Pride; but never correct our Faults, remove our Prejudices, govern our Paſſions, or make us juſt or good—And PLATO informs us, that our View in the Education of Youth, ſhould be, not only to make them *wiſer*, but *better*. We ſee by Experience, that Youth will be buſying their Minds about ſomething; it is good therefore that they ſhould be entertained with the beſt Notions and Principles in their early Days; by theſe they will, as it were, be prejudiced the better Way; and it is certainly a great Advantage to Virtue to be planted in a tender and freſh Soil: It will hereby have the Advantage of Habit and Cuſtom on its Side, which is a Sort of ſecond Nature, and, next to Nature itſelf, a Principle of the greateſt Power. If the following Pages ſhould any Way further this great and good End, I ſhall think the Time I ſpent in collecting them happily employed.

As to an Account of the Contents, I think it altogether needleſs; the Title ſufficiently acquaints the Reader what he is to expect; and as to the Method in which it is adjuſted, he will find by the Book itſelf, without the leaſt Trouble.

I have often thought that a Book of this Kind has been much wanted, eſpecially in private Country-Schools, in many of which I have obſerved a great Deficiency in WRITING-PIECES, both with Regard to the Number, as well as to the Subject-matter; I could not therefore but conclude, that a large,

a large, and well chosen Collection, must be found acceptable. Variety, as it is always pleasing and delightful, proves also instructive; and, with regard to Writing, makes the Task a Pleasure, and stirs up Emulation in the young Penman: And as the following Pieces are chiefly of a moral Nature, they will at the same Time greatly contribute towards forming the Mind to Virtue; and, in some Measure, it is to be hoped, point out a Conduct worthy of human Life.

As to the Poetical Pieces, they may perhaps, on many Minds, imprint the Doctrine contained under them, more strongly than they would have done, had the same Doctrine been given in Prose.

A Verse may find him who a Sermon flies;
And turn Delight into a Sacrifice.

To this End, it will not be amiss, when the Genius of a Scholar is known, to recommend to him to copy such Pieces as is judged will make the strongest Impression on his Mind.

I hope I shall not be thought arrogant, or to assume the Prerogative of prescribing Rules to Teachers, by just mentioning that I think this Book might be of great Use in Schools; not only as furnishing Youth with a Variety of Writing-pieces, and promoting Morality that Way, but also among the Class of Readers, by appointing Portions of it to be read by some of the best Readers, in such Manner as the judicious Master shall order, and most commodious with his Method of Instruction;

tion; which may give him an Opportunity to remark or enlarge on ſome Subjects read as he ſees Occaſion.

This Method, I am perſwaded, would ſcatter the Seeds of Morality and Virtue in the tender Minds of their Pupils; where, ſpringing up in Youth, they would, in riper Years, bring forth the Fruit of GOOD WORKS.

I have now only to add, that I commit the Performance to the ſuperior Judgment of the Public, not doubting but the Intention of it will, to the Candid and Ingenuous, plead an Excuſe for whatever may be thought wanting or ſuperfluous; for it is not in Man, nor in the Works of Man, that Perfection can be pleaded for, or expected.

Single Line COPIES.

A.

A Youth that would tranſcend, muſt ever mind to mend.
As the Whirlwind paſſeth, ſo is the Wicked no more.
A prudent Man values Content more than Riches.
A Man ſhall eat Good by the Fruit of his Mouth.
A meek and quiet Spirit is of ineſtimable Worth.
Abundance ruins ſome, and Want makes others moan.
A Tale out of Seaſon, is like Muſic in mourning.
A Lad that would excel, muſt mind his Learning well.
A virtuous minded Youth, will ever love the Truth.
All you that would do well, ſtrive others to excel.
Amendment ſtill ſhould ſhine, improving every Line.
A virtuous and underſtanding Mind, leads to Honour and Dignity.
A fair Piece of Writing, is a Kind of ſpeaking Picture.
Adverſity is the Trial of every virtuous Quality.
An Error againſt Judgment, is worſe than one in Judgment.
All the Troubles of this World are but of ſhort Duration.
Always reprove the Vice, but not reproach the Perſon.
A Man vain of his Perſon, renders himſelf ridiculous.
Avoid the Spirit of Melancholy, it is an evil Spirit.
Accuſe not Fortune when thou thyſelf art in Fault.
Attempt not to do what thou dareſt not confeſs.
Avoid being Arbitrator between two of thy Friends.
Accuſtom thyſelf to do well upon all Occaſions.
Act as if God were at one Hand, and Death at the other.
A Senſe of our Ignorance is the firſt Step to Knowledge.
A flattering Companion is a dangerous Enemy.
Affect rather to render thyſelf uſeful than popular.

Abuſe of Mercy ripens unthankful Men for Judgment.
Avoid all ſinful and unlawful Recreations.
A faithful Friend is the ſovereign Balſam of Life.
Adhere to ſacred Truth, avoid the Sins of Youth.
A good Reputation, is of great Eſtimation.
A merry Heart makes a chearful Countenance.
A Liar is ſeldom believed, not even when he ſpeaks Truth.
A falſe Balance is an Abomination to the Lord.
A Place of ill Example may endanger a good Man.
All evil Things and vain, ſtrive ever to refrain.
A good and virtuous Lad, will ſhun whate'er is bad.
Add to your Faith Virtue, and to Virtue Knowledge.
A comely Countenance is a ſilent Commendation.
A prudent Youth and wiſe, will not Advice deſpiſe.
A Man by Conduct may keep Miſery away.
Avoid the Occaſion ſtill, of running into ill.
A wiſe Man's Anger is of ſhort Continuance.
Art is conſummated by conſtant Practice.
A wiſe Man ſtands firm in all Extremities.
Abundance is a Trouble, and Want a Miſery.
A Life well ſpent, makes old Age pleaſant.
A Friend is a great Conſolation in Solitude.
A wiſe Man ſeeks Happineſs in all Conditions.
A noble Spirit muſt not vary with its Fortune.
A Kingdom divided againſt itſelf cannot ſtand.
A Scorner loveth not one that reproveth him.
Alms-giving never makes any Man miſerable.
Ac cept no Preferment on diſhonourable Terms.
A true Friend, like the Glow worm, ſhines in the Dark.
Abundance and Plenty, make Prodigals dainty.
All they that hate Wiſdom wrong their own Souls.
Ambition is a Luſt that ſeldom can be quenched.
A Word in due Seaſon, ſhews a Maſter of Reaſon.
As Man fell by Pride, he recovers by Humility.
Advice comes too late when the Thing is done
A froward Temper makes an anxious Mind and lean Body.
A Fool you'll find, cannot conceal his Mind.
A wicked Conſcience gives a Man no Reſt.
Art is gained by great Labour and Induſtry.
Among Superiors ſpeak not till thou art bid.
A Man's Pride expoſes him to Scorn and Contempt.
Ambition is the Dropſy of the Soul.
A conceited Man is naturally ungrateful.
Abſtain from all Appearance of Evil.

A Man's

A Man's own Opinion is never in the Wrong.
A good Name is a Jewel of great Value.
All mundane Things run a continual Round.
At every Trifle ſcorn to take Offence.
A ſoft Anſwer turneth away Wrath.
A wiſe Son maketh a glad Father.
A brutiſh Man reproaches human Nature.
A haſty Man never wants Sorrow.
Adverſity tries, and makes a Man wiſe.
All is nothing without Virtue.
At a great Pennyworth pauſe a while.
A true Friend is ineſtimable Worth.
An evil Tongue has ruined Multitudes.
Abandon what's ill, and God's Command fulfill.
Arts are attained by conſtant Practice.
Avoid the Temptation of contagious Company.
Art has no Enemy like an ignorant Perſon.
A contented Mind is a continual Feaſt.
Amendment is of great Concernment.

B.

BY conſtant Amendment you may come to Preferment.
By committing extravagant Actions Men come to Ruin.
By a commendable Deportment we gain Reputation.
Boaſt not of thy own Perfections, neither ridicule another.
Badneſs brings all Sadneſs, therefore practice Goodneſs.
By truſting to To-morrow, Men plunge themſelves in Sorrow.
Beauty without Virtue is but a painted Sepulchre.
Brave Men will do nothing unbecoming themſelves.
Bad Men ſeeming good intend oft ſecret Ill.
By Idleneſs and Play, Youth ſquander Time away.
Be not concerned with what concerns not thee to prate.
Be not provoked by Injuries to commit them.
Be not lazy, and thou ſhall have no Occaſion to wiſh.
Be more careful of thy Conſcience than of thy Eſtate.
Be neither fooliſhly baſhful, nor obſtinately confident.
Believe not all are evil that are ill ſpoken of.
Borrow not too much upon Time to come.
Better break thy Word, than do worſe in keeping it.
Be ſuch in thy Life as thou would'ſt wiſh to be at Death.

Believe not all thou heareſt, nor ſpeak all thou knoweſt.
Bear with Patience what thou can'ſt not remedy.
Be quiet and eaſy, when Fools try to teaze you.
Better be poor and contented, and humble in Proſperity.
Be ſlow of Belief, the World is full of Impoſtures.
Bury not your Faculties in the Sepulchre of Idleneſs.
Be aſhamed of your Pride, not proud of your Shame.
Barren are thoſe Joys we waſte away in Toys.
Bleſt are their Joys above, who well their Time improve.
Be wiſe and beware, of babbling take care.
By learning to obey, you'll know how to command.
Bounty is more commended than imitated.
By Ignorance and Sin, Misfortunes enter in.
Better ſpare at the Brim, than at the Bottom.
Blame not before thou haſt examined the Truth.
By the Approbation of Evil you become guilty of it.
Bad Company is of a very contagious Nature.
Better a bare Foot than none at all.
Be ſtudious to preſerve your Reputation unſpotted.
By daily conſtant Care, you may write faſt and fair.
Bounty becomes Princes and Men of Honour.
Be not haſty in thy Spirit to become angry.
By Wiſdom cometh Peace, by Peace comes Plenty.
Be not thou envious againſt evil Men.
By doing nothing, we learn nothing, and loſe ſomething.
Be more ready to hear others ſpeak, than thyſelf.
Beauty is like a fading Flower.
Buy the Truth, and be not bribed to ſell it.
Brave Spirits ſtrive to promote the public Good.
Beware, be wiſe betimes, and ſhun Mens darling Crimes.
Be leſs confident in aſſerting, and more diligent in ſeeking.
Better to pity than revenge: Break off bad Cuſtoms.
Beauty is no Inheritance: Bounty creates Eſteem.
Before you attempt, conſider whether you can perform.
Beauties are the Baits of pernicious Flattery.

C.

COmmit not that to another, which you can do yourſelf.
Courage without Conduct, is all Sail and no Ballaſt.
Calamity calls out the Fortitude of a noble Spirit.
Chiefly that Strife decline, which is enflam'd by Wine.

Con-

Consider the Strength of your Enemy before you engage.
Chuse such Pleasures as recreate much, and cost little.
Consider not so much who speaks, as what is spoken.
Command thy Temper, or that will command thee.
Consent to common Custom, but not to common Folly.
Commendations commonly animate the Ingenious.
Consider that nothing can be hid from God.
Contentment makes a humble Life to be comfortable.
Conten ment is Resignation to the Supreme Will.
Covetous Persons cannot tell what would content them.
Custom in Infancy becomes Nature in old Age
Censure no Man, nor detract from any Man's Worth.
Care mixed with Delight, will bring you soon to write.
Contentment is preferable to Riches and Honour.
Cast out the Scorner and Contention shall cease.
Contention and Strife, make uneasy Man's Life.
Cursing, Swearing, Lying, all Men hate when dying.
Chide him not too much, who confesses his Fault.
Children require Instruction as well as Provision.
Confine your Tongue, lest it confine you.
Contentment makes a Man as rich as a King.
Conduct with Reason your intended Plan.
Commandments Ten, God gave to Men.
Contentment is a Gem, beyond a Diadem.
Courtesey and Liberality gain Affection.
Command you may, your Mind from Play.
Correction betimes, prevents many Crimes.
Contentment is the true Philosopher's Stone.
Cloudy Mornings may have clear Evenings.
Cut your Coat according to your Cloth.
Curb thy proud Thoughts, and mend thy Faults.
Conduct prevails, where Rashness fails.
Cast away Care and Strife, and live a quiet Life.
Cast off betimes, your darling Crimes.
Courts have great Snares, or griping Cares.
Caution and Care, oft baffle a Snare.
Catch not at the Shadow, and lose the Substance.
Contemn not the Poor, nor flatter the Rich.
Circumspection is necessary when Danger is near.
Contentment swells a Mite into a Talent.
Confession of a Fault pleads for Reconciliation.
Civil Language never hurts the Speaker.
Continue stedfast in well doing.
Conviction is necessary to Information.

Commend nothing ſo much as diſintereſted Virtue.
Chaſten thy Son while there is Hope of Amendment.
Contentment is a conſtant Store.
Conſent to what is reaſonable. Cheriſh humane Diſpoſitions.
Covet laudable Qualifications. Chuſe innocent Pleaſures.
Content does manifoldly ſurpaſs *Arabian* Gold.
Contradictions frequently diſcover Truth.
Caſt out dull, melancholy, and ſuperſtitious Folly.
Courteſy and Humanity, denote Gentility.
Cuſtom makes Things familiar and eaſy.
Contentment and Patience conquers Evils and Paſſions.
Content alone is true Happineſs.
Conſcious Virtue is its own Reward.
Calamity is the Teſt of Virtue.
Covet no more than enough.
Conſtant Variety, prevents Satiety.

D.

DEſtruction too frequently follows raſh Enterprizes.
Diligence and Induſtry will lead you to Preferment.
Death is but the finiſhing of an appointed Courſe.
Drinking is the drowning of Cares, not the Cure of them.
Deceit is in the Heart of them that imagine Evil.
Do nothing for thy Friend againſt thy Conſcience.
Do what is thy Duty; what is more is Vanity.
Diſpute not with thoſe who are apt to quarrel.
Do Good without regard to the Cenſure of Men.
Divers Weights are an Abomination to the Lord.
Dignity of Mind aims at Dignity of Action.
Delights, like Phyſicians, leave us when dying.
Deſtruction ſhall come upon the Workers of Iniquity.
Delight in Virtue's Ways, and you will merit Praiſe.
Do to others as you would, they the ſame unto you ſhould.
Dare to do nothing thou dareſt not pray for.
Death is leſs fear'd by a Fool than a Philoſopher.
Duty, Fear, and Love, we owe to God above.
Death conquers potent Princes and their Powers.
Death and Life are in the Power of the Tongue.
Depart from Evil, and learn to do well.

Death

Death cuts down all, both great and ſmall.
Do what thou oughteſt, and let come what can.
Drive thy Buſineſs, let not that drive thee.
Do nothing To day that will bring Repentance To-morrow.
Do thy utmoſt to rid thyſelf of Contention.
Deliberate long of what thou can'ſt do but once.
Do well, and boaſt not: Win Honour and wear it.
Do it well, that thou may'ſt not do it twice.
Do all thou can'ſt to be good, and thou wilt be ſo.
Dare to be good, though the World be bad.
Deprive no Perſon of his lawful Due.
Deſpair of nothing that you would attain.
Danger and Adverſity diſcover true Friendſhip.
Deſpiſe not the Poor, for you may want their Help.
Delight in what you undertake to learn.
Do not render to any Man Evil for Evil.
Decline ſuch Company as will allure you to ſin.
Diſſembled Holineſs is double Iniquity.
Double Dealing is a Sign of a baſe Spirit.
Diſtance is the beſt Security againſt an evil Man.
Drunkenneſs reveals, what Soberneſs conceals.
Deviſe not a Lie againſt the Innocent.
Deeds are Fruits, Words are but Leaves.
Dare not to think of what you dare not act.
Do no Hurt where you can do no Good.
Do nothing that may bring thee to Shame.
Death unlocks the Miſer's Cheſt.
Delays are often dangerous.
Demonſtration is the beſt Way of Inſtruction.
Death comfortably ends a well ſpent Life.
Devouring Time makes Monuments decay.
Deliberation is requiſite in weighty Affairs.
Deride not Infirmities, nor inſult over Miſeries.
Dangers moſt commonly proceed from Imprudence.
Delight in Temperance, if you would enjoy Health.
Deſpair of Cure is worſe than the Diſeaſe.
Diviſions are ſupported by Intereſt and Pride.
Do nothing through Strife or vain Glory.
Doubt or Diſtruſtfulneſs is the Mother of Safety.

E.

EIther ſay nothing of the Abſent, or ſpeak like a Friend.
Every Sluggard is the Cauſe of his own Misfortune.
Envious Men loſe the Enjoyment of what they poſſeſs.
Envy is an ill-natur'd Vice, made up of Meanneſs and Malice.
Evil Men and ſly, take Care how you come nigh.
Even a Fool when he holdeth his Peace is counted wiſe.
Evils are often greater in Apprehenſion, than in Reality.
Encouragement is the Promoter of ingenious Performances.
Endeavour to reform your Friend as well as yourſelf.
Example oft doth rule, the wiſe Man and the Fool.
Exaſperate none when thou can'ſt poſſibly avoid it.
Entertain no Thoughts, that bluſh in Words.
Envy no Man's Talent, but improve thy own.
Endeavour to make thy own Company pleaſant to thee.
Either be ſilent, or ſpeak ſomething to the Purpoſe.
Employ thy Time well if thou meaneſt to gain Leiſure.
Employ not a great Deal of Care about a Trifle.
Experience is the Miſtreſs of all Arts and Sciences.
Excel in what you can, and ſtrive to lead the Van.
Expreſs your Deſire to learn by your Diligence.
Endleſs Joys have thoſe, whoſe Sins are vanquiſh'd Foes.
Endeavour to do well, and then you may excel.
Every idle Thought, to Judgment will be brought.
Every Plant and Flower, ſhews unto us God's Power.
Extremes avoid with Care, for they pernicious are.
Examples good and great, labour to imitate.
Eternity ſurrounds Time's firſt and lateſt Bounds.
Examine well Men's Ends; firſt try, then truſt your Friends.
Endeavour to be wiſe, and uſeful Learning prize.
Earn what you can, if poor; in Time you may have Store.
Education is that which makes or marrs the Man.
Every Man is ſurely right, that mixes Profit with Delight.
Envious Men do fret, when they ſee others get.
Envy and Exceſs waſte the Spirit and Fleſh.
Every Sin brings its Puniſhment along with it.
Examine and reform your own Infirmity.
Every Way of a Man is right in his own Eyes.
Every one beats the Man whom Fortune buffets.
Exerciſe thyſelf in what is commendable.
Examples oft prevail, where learned Precepts fail.
Excuſe in others what you ſee amiſs.

Examine

Examine well how you improve your Learning.
Envy and Care, make the Body grow ſpare.
Experience is the beſt Looking-Glaſs of Wiſdom.
Extend not your Cares, to other Mens Affairs.
Every Man is a Pilot in a calm Sea.
Every Purpoſe is eſtabliſhed by Counſel.
Eſteem him who teacheth thee Wiſdom.
Eat at Pleaſure, drink by Meaſure.
Even a Child is known by his Doings.
Envy no Man's Happineſs at all.
Eat rather for Appetite, than for Pleaſure.
Evil Communications corrupt good Manners.
Envy is leſs capable of Reconciliation than Hatred.
Exceſſive boaſting is a Sign of Ignorance.
Eaſe and Honour are ſeldom Bedfellows.
Evil will ſurely overtake the Tranſgreſſor.
Empty Veſſels make the greateſt Sound.
Emulation without Envy is a noble Paſſion.
Eaten Bread is too often, and too ſoon forgotten.
Employment in ſomething uſeful becomes all Men.
Endure bravely what muſt be borne.
Experience without Reaſon is the Deluſion of Fancy.
Evil ſhall them purſue, who virtuous Paths eſchew. ——

F.

FOR the Goods you receive be thankful to the Giver.
Fools are rul'd by Fame, and the Crafty by Intereſt.
From the Experience of others, learn thou Wiſdom.
Fair Words are often a Cloak for foul Actions.
Fraud in Childhood, will become Knavery in Manhood.
Flattering Friends are worſe than open Enemies.
Fame once loſt, is hard to be regain'd.
From ſhort Pleaſures come a long Repentance.
Follow not the Multitude in the doing of Evil.
Fair Faces have ſometimes foul Conditions.
Flattery is like painted Armour, more for Shew than Uſe.
Frothy Wit and a vicious Life tend to Atheiſm
Follies paſt are remembered, which cannot be redreſſed.
Few Sailors perform, what they vow in a Storm. ——

Forget others Faults, and remember thy own.
Firm keep your Mind on Things approved you find.
Few Men fear those whom they do not value.
Fear is a good Watchman, but a bad Defender.
Friendship is the peculiar Concomitant of a generous Soul.
Feed your Body as your Slave, not as your Master.
Fear is commonly the Companion of Guilt.
Fortune and Fame, make lasting a Name.
Few do good with what they have gotten i l.
Forget not God in your Mirth, nor yourself in your Anger.
Fear God and keep his Commandments.
Foul Ways by fair Means shun, and do what should be done.
Forget not past Favours, but repay with Bounty.
Forget not to requite good Deeds with great Delight.
Few know what's just and true ; or, knowing it pursue.
Fear neither Witch nor Devil, but only to do Evil.
Fear fills the Mind with Storms and frightful Creatures forms.
Faults against the Public, deserve public Punishment.
Forgive penitent Offenders. Forecasting is good Working.
Frequent Commission of Sin inures Men in it.
Few Vices darken many Vir ues.
Favour and Beauty are fading and inconstant.
Fear without Hope turns to Despair.
Fine Feathers make fine Birds.
Fame and Opportunity have swift Wings.
Faith and Hope are dead when divided.
Fools despise Wisdom and Instruction.
Formality is no Token of Friendship.
Fortune commonly favours the Couragious.
Friends will fly you in Time of Need.
Flee Pleasure and it will follow you.
Fret not thyself because of the wicked Men.
Future Events must be left to Providence.
Fly the Pleasure that will be Pain To-morrow.
Friends may meet, but Mountains never.
Fools make a Mock at Sin Forsake the Foolish and live.
Fancy is a great Traveller. Follow the Dictates of Reason.
Frequent good Company.
From many Acquaintance select one Friend.

G.

GO to bed with the Lamb, and rise with the Lark.
Give no Counsel to those who think they need it not.
Give to the Needy, yet not so much as to need thyself.
Give Tribute, but not Oblations, to human Wisdom.
Give Words the hearing, but form your Judgment by Deeds.
Gain got with an evil Name is Damage and Loss.
Grudge not another what yourself cannot obtain.
Great Men have many Opportunities to do much Good.
Grief may shorten Life as much as a Disease.
Good Books are a Guide to Youth, and a Comfort to Age.
Game not in School-time when you ought to write.
Great Good you'll surely find, if you are well inclin'd.
Good Manners, Grace, and Truth, are Ornaments in Youth.
Grief nourished in your Breast, will never let you rest.
Good Education is the Foundation of Man's Happiness.
Go praise the faithful Man, but find him if you can.
Good Breeding is a Grace, adorns all human Race.
Great rising Minds display, like Morn, the coming Day.
Get liberal Education, which may exalt thy Station.
God's Grace is manifest in every honest Breast.
Great Gifts and Sacrifice, bribe not the Good and Wise.
Glory is a great Incitement to worthy Actions.
Give God the first and last of each Day's Duty.
Great Minds and small Means ruin many Men.
Gaming is equally a Waster of Time and Talents.
Get what you get honestly, and use it frugally.
Godliness with Contentment is great Gain.
Goodness and Greatness make a Man compleat.
Give Ear to good Counsel, and Alms to the Poor.
Government is the only Security of Property.
Generosity flows from a sympathizing Spirit.
Great Men, tho' they should, are not always good.
God is not always angry when he strikes us.
Go from the Presence of a foolish Man.
Goodness always enriches the Possessor.
God is the equal and common Father of Mankind.
Giving Help to the Poor, lessens no Man's Store.
God guards him who guards himself.
Goods gotten by Fraud are spent by Folly.
Good Manners in a Lad, will make his Parents glad.
Goodness impartial leads to universal Esteem.

Give

Give unto the Lord the Honour due unto his Name.
Great Receipts render Men liable to great Accompts.
Great Sins will require great Repentance.
Grieve not for those Things that are out of your Power.
Good Words without Deeds, are Rushes and Reeds.
Great Pain and little Gain make a Man soon weary.
Give not too easy Way to Anger.
Good Men as well as bad, have sometimes Fortune sad.
Good Humour has everlasting Graces.
Good Understanding procures Favour.
Greatness supported by Goodness has a good Support.
God is adorable for his Perfections.
God's Word is seen in all his Works.
Good Laws are brought forth by bad Deeds.
Great Fires may come from small Sparks.
Give not Ear to an ill Tongue.
Good Nature is often imposed on.
Good Watch prevents Danger.
Good and quickly are welcome.
God's Goodness is boundless.
Good Words butter no Parsnips.
Good Men are Friends to Mankind.
Goodness is more esteemed than rewarded.
Govern your Passions, and hearken to Reason.
Go in the Way of Understanding.
Grandeur is no true Happiness.
Give your Heart to your Creator.
Goodness is true Greatness.
Good Government is the Effect of Discretion.
Give your Gifts chearfully.

H.

HAVE a Care how thy Tongue walks in ill Company.
Have nothing to do with thy Friend's Enemies.
Have not to do with any Man in his Passion.
Hear not Ill of a Friend, nor speak any of an Enemy.
Honour the Good that they may love thee.
Have a special Care how thou promiseth for others.
Happiness is desired by all, but obtained by few.

He

He who revengeth ſhall be paid with Vengeance.
Honours grace wiſe Men, and make Fools notorious.
He is loneſome that knows not how to employ himſelf.
He who truſts a known Knave, ſhould expect to be cheated.
He who watches not his Thoughts, needs one to watch him.
He who has true Wiſdom got, continues firm and wavers not.
He is not good who does not endeavour to be perfect.
He begins to be bad who conceits himſelf to be good.
He who bears his Yoke well makes it ſeem light.
He who is eaſy in his own Mind is in a good State.
He may well ſwim, who is held up by the Chin.
How vain a Thing is Man, his Life is a Span.
He who ſends a Fool of an Errand ought to follow him.
Honour your Parents dear, to their Commands give Ear.
He who delights to ſow and ſet, puts After-ages in his Debt.
He who commands unlawful Things is not to be obeyed.
Have Confidence in none, that are from Virtue gone.
How amiable is Truth, how lovely virtuous Youth.
He who give Alms, makes good Uſe of his Money.
He who does a Kindneſs to the Good, does Good to himſelf.
He is the wiſeſt Man who does not think himſelf wiſe.
He who will have no Judge dares not ſtand a Trial.
He is a wiſe Man who can make a Friend a Foe.
He who will not be adviſed cannot be aſſiſted.
He that followeth after Righteoſneſs, findeth Honour.
Honour the hoary Head, that virtuous Paths do tread.
Humanity and Good-nature are the Fountains of Friendſhip.
Honour your Parents, and reverence the Aged.
He is the moſt confident in every Thing who knows nothing.
He loves you beſt who ſtrives to make you good.
Humility is a ſublime Ornament in a high Condition.
Hope is the Cordial that keeps Life from Stagnation.
Hypocrites firſt cheat the World, and at laſt themſelves.
He that ſtumbles and falls not, mends his Pace.
How happy are their Joys, who turn away from Toys.
Hours ſwiftly fly away; make the moſt of every Day.
He hath his Work half done, that hath it well begun.
He is not poor that hath little, but he that deſireth much.
He that uſeth many Counſels is not eaſily deceived.
Honour is brittle, and Riches are Bloſſoms.
He curſes the Miſer that wiſhes him a long Life.
He that boaſts of his Sin, glories in his Shame.
He is in ſome degree wiſe, who conceals his Ignorance.
He that keeps a clear Conſcience, contemns Calumny.

He that contemns a ſmall Crime, commits a great one.
He has not Senſe nor Eyes to ſee, that Credit gives to Flattery.
He has not loſt enough, who is not made cautious.
He that follows Nature is never out of his Way.
Humility is a low and firm Foundation of Virtue.
Heaven gives Abundance to ſome to ſupply the Wants of others.
Health is that Salt of Life which reliſhes all Things.
He that lives without Offence, fears no Reproof.
Honour and Renown, the Ingenious will crown.
Humility is the true Character of a true Chriſtian.
Humility raiſes Man's Spirits to Honour and Merit.
Haſte makes Waſte, and Waſte makes Want.
Health makes the gloomy Face of Nature gay.
He that ſwims in Sin will ſink in Sorrow.
Honour them that have the Command over you.
Humility makes every Grace amiable.
Honeſty gives a Man a good Report.
Haſty Reſolutions are ſeldom fortunate.
He who reſolves to mend, has God for his Friend.
Honours are Burthens, and Riches have Wings.
He who cannot hold his Peace, will never live at Eaſe.
He that ſpareth the Rod hateth his Son.
He is a cautious Security who ſecures himſelf.
He that ſins againſt Conſcience, ſins with a Witneſs.
Honour and Virtue true, 'tis lawful to purſue.
Human Life will be attended with human Frailties.
He is a Debtor to others that praiſes himſelf.
Hear both Parties before you give Judgment.
He is a Friend indeed, that helps in Time of Need.
He that ſpeaks ſows, but the Silent reaps.
He lives in Fame that dies in Virtue's Cauſe.
He that wants Morals, ſeldom wants Miſery.
He is happy that is content with a Competency.
Honour is purchas'd and maintain'd by Induſtry.
He that oppreſſes Honeſty, wants it himſelf.
He never wants Comfort that has Content.
He that regardeth Reproof will be improved.
He that loveth his Son tutors him betimes.
He that deſpiſeth his Neighbour is a Scorner.
He that rules his Tongue extinguiſhes Strife.
He that will not give, ſhould not receive.
Half warned is half armed. Have the Virtuous in Eſteem.
Hear Inſtruction and be wiſe. Haſtineſs often ſtumbles.
He is a cool Man whom Anger does not heat.

Heaven

Heaven is not to be had by bare Wiſhes.
Happy is the Man that findeth Wiſdom.
Honour the King, and obey your Parents.
He that walketh uprightly, walketh ſurely.
He that goes a Borrowing, goes a Sorrowing.
Habits are not eaſily changed.

I.

IMPROVE your Mind with commendable Qualifications.
If thou haſt Wit and Learning, get Wiſdom and Modeſty.
If thou would'ſt keep ſafe, ſpeak ill of none.
If you diſtruſt yourſelf, you had beſt be ſilent.
If thou wilt be cured of thy Ignorance, confeſs it.
Imitate a good Man, but don't counterfeit him.
In Things that muſt be, thou muſt be reſolute.
If you would have it done, go; if not, ſend.
Inſult not a Man, when you have conquered him.
If any praiſe thee, yet remember to judge thyſelf.
In many Things, hear, ſee, and hold your Tongue.
If you would reap Comfort in Adverſity, ſow it in Proſperity.
In the Multitude of Words there wanteth not Sin.
Innocence and Humility are the Beauties of the Soul.
It is better to decide a Difference between Enemies than Friends.
In Contentment we have all the Treaſure of the Univerſe.
It is a harder Thing to avoid Cenſure, than to gain Applauſe.
It is better to paſs a Danger once, than to be always in Fear.
Inſtruction by good Education is a durable Portion.
In doing nothing evil, fear neither Man nor Devil.
Imaginary Dangers often ſurprize us more than real ones.
In the Lips of him that hath Underſtanding, Wiſdom is found.
It's the Work of an Age to repair the Miſcarriage of an Hour.
In praiſing ſparing be, and blame moſt ſparingly.
In Sleep and in the Grave, a King's no better than a Slave.
In evil Company we miſs, real and ſubſtantial Bliſs.
It is faithful Obedience recommends us to God.
In God alone confide, but uſe the Means beſide.
In vain he craves Advice who will not follow it.
It is a Bleſſing for envious Men to want Ability.
It is Folly to fear what we cannot avoid.

If two are away, three may keep Counſel.
Idleneſs and Sloth, prevent to learning Growth.
If you'd win a Pen of Gold, learn well a Pen to hold.
In Youth and Strength think of Age and Weakneſs.
If we deſpond there can be no Hope of Cure.
In human Life is a conſtant Change of Fortune.
If you ſeek to ſhun Pain, avoid the Immortal and Vain.
If each wou'd mend one, all wou'd have their Work done.
If God aſſiſt not thee, thy Labours vain will be.
If Knowledge ſhine, give others Light from thine.
If you would not fear Death, live a good Life.
If you cannot talk to the Purpoſe, hear to the Purpoſe.
It is good to make Hay while the Sun ſhines.
It is Joy to the Juſt to do Judgment.
Idleneſs is the Nouriſher of Vice.
Images and Toys, pleaſe idle Girls and Boys.
It is inhuman to ſport with another's Infirmities.
It is too late to ſpare when all is ſpent.
In gratitude thinks itſelf in no Man's Debt.
Idleneſs hath no Advocate, but many Friends.
In admoniſhing be friendly, in promiſing be faithful.
It's good to begin well, but better to end well.
Inflame not your Blood with pampering Food.
Invent not a Lie, to get Profit thereby.
It buries Revenge to forget an Injury.
Inconſtancy is the Attendant of a weak Mind.
In others forgive much, in thyſelf nothing
It is ſome Comfort not to be alone in ſuffering Trouble.
In all Things you do have an Eye to Safety.
If thou giveſt a Jeſt, take a a Repartee.
In all Extremities let Baſhfulneſs be baniſhed.
If thou enrageſt a Fool, look to thyſelf.
In Life be rather bountiful than prodigal.
In all Things you begin take care to end well.
Innumerable Dangers and Difficulties attend Mankind.
In the Way of Righteouſneſs is the Health of Life.
In all Contention bridle your Tongue.
Ill Company communicate their Contagion.
It is a double Curſe to be poor and proud.
In Proſperity prepare for Adverſity.
If you would be happy be virtuous.
Inſolence is the Parent of Meanneſs.
Ignorance and Obſtinacy are great Enemies to Learning.

It is better to be unborn than untaught.
It is too late to ſpare, when the Bottom is bare.

J.

JEST ſo as it may not end in ſad Earneſt.
Judge not, and you ſhall not be judged.
Judgment is the Throne of Prudence.
Juſt ſo much is loſt as idly ſpent.

K.

KNow the Secrets of thy own Houſe, ſeek not thoſe of others.
Keep Flax from Fire, and Youth from Wine.
Keep thy Heart cloſe, and thy Countenance open.
Keep thy Tongue if thou wouldeſt keep thy Friend.
Keep good Company, and you ſhall be one of the Number.
Keep Faith with all Men, that all may keep Faith with thee.
Kings are Gods among Men, and Men before God.
Knowledge not put in Practice produces nothing excellent.
Knowledge puffs up ſome Men, and humbles others.
Knowledge and true Wiſdom are ſhewn by the Laws of God.
Keep thy Tongue a Priſoner, that thy Body may go free.
Knowledge without Virtue is but learned Ignorance.
Kind Actions neglected, make Friendſhip ſuſpected.
Kindle not Paſſion's Fire, it burns with dreadful Ire.
Knowledge and Learning are admired, but Virtue is beloved.
Keep good Counſel ſafe, and entertain not ill Advice.
Keep thy Tongue from Evil, and thy Lips from Guile.
Kings may conquer Kingdoms, but Death conquers Kings.
Keep yourſelf good, if the World be wicked.
Known well are all thy Ways, to Heaven's all-piercing Rays.
Knowledge fills with Conceit, none but the ſhallow Pate.
Know firſt thyſelf, and then learn to know other Men.
Keep out evil Thoughts by entertaining good ones.
Keep within the Bounds of Moderation in all Things.

Kindneſſes

Kindneſſes encreaſe like Grain by ſowing.
Knowledge is attained by Obſervation and Experience.
Keep thy Copy clean, and curious to be ſeen.
Keep in the middle Way, Extremes to harm betray.
Knaves do by ſly Diſguiſe, impoſe on the Unwiſe.
Keep good Decorum in your Words and Deeds.
Keep a cloſe Mouth when you cannot open it without Danger.
Kings with their Armies are the great Friends of Death.
Keep cloſe your Intention, for Fear of Prevention.
Kingdoms and Crowns muſt be laid in ſilent Duſt.
Knowledge ſublime, is gain'd by much Time.
Keep good Company if you'd have a good Name.
Kings and Queens muſt go the Way their Subjects do.
Keep free your Book from Dog's-Ears, Blots, and Dirt.
Knowledge is the Treaſure of the laborious Mind.
Know thyſelf, and no Flatterer ſhall get within thee.
Keep thy Promiſe preciſely, and deal with Men wiſely.
Keep no Company with Libertines or Gameſters.
Knowledge well employed, procures general Eſteem.
Kings and Kingdoms periſh in Oblivion.
Keep thy Heart with all Diligence.
Knowledge of ourſelves requires great Penetration.
Keeping Company with the Virtuous, will encreaſe thy Virtues.
Knowledge is of the greateſt Uſe to the Poſſeſſor.
Knowledge if abuſed, is like a Gem ill uſed.

L.

LET no ill Report diſcourage thy good Actions.
Live in the World as if thou meaneſt to leave it.
Let Juſtice hold the Balance, and Mercy turn the Scale.
Loſe no Opportunities of embracing offered Happineſs.
Let another Man's Paſſion be a Lecture to thy Reaſon.
Let not thy Will roar, when thy Power can but whiſper.
Let not Ceremony at any Time hinder Buſineſs.
Loſe not thy own juſt Right for Want of ſeeking it.
Let your Hands do no Wrong, nor backbite with your Tongue.
Labour to imitate Examples good and great.
Learning who chaſe and love, their Genius will improve.
Learning and good Manners, are great Ornaments in Youth.

Let

Let your Converſation with ſober Men be ſincere:
Learn now in Time of Youth, to ſeek the Light of Truth.
Loſt Opportunities are very rarely, if ever recovered.
Let not the Work of To-day be put off till To-morrow.
Let no corrupt Communication proceed out of your Mouth.
Little Sins lead Men into great Misfortunes.
Let another Man praiſe thee, and not thy own Mouth.
Long ſeemeth that Delay, which keeps our Joys away.
Liberality without Diſcretion becomes Profuſeneſs.
Love prompts to Love, and Reverence begets Reverence.
Liberty is compared to Life, Confinement to Death.
Lying Lips are an Abomination to the Lord.
Lying, which is the Cuſtom of many, is deteſted by all.
Liberality ſhould have no Object but the Needy.
Laugh not out of Meaſure, nor out of Seaſon.
Learn to unlearn what you have learned amiſs.
Learn now in youthful Prime to huſband well your Time.
Lazineſs is commonly puniſhed with Poverty.
Look before you leap, and deliberate before you reſolve.
Lament not the Loſs of that which you cannot retrieve.
Lamentation is the Conſequence of inconſiderate Actions.
Looſe Converſation is an Argument of a vain Mind.
Let your Anger ſet with the Sun, but not riſe with it.
Learning without Virtue is like a Garden of Weeds.
Let not worldly Reputation be the Motive to Religion.
Let young Men lament, their Minutes miſpent.
Lay up while young, and thou ſhalt find it when old.
Let thy Zeal for Truth be conſiſtent with Charity.
Look not into God's Decrees, but his Commands.
Let a ſturdy Beggar have a ſtout Denial.
Let not thy Sincerity degenerate into Simplicity.
Love moſt People, pity ſome, and hate none.
Let the News thou telleſt be rather ſtale than falſe.
Lay by a Reſerve for Accidents and Age.
Let thy Trouble tarry till its Day comes.
Let not out thy Money to buy Repentance.
Let not thy Zeal puſh thee beyond Reaſon.
Learning is as uſeful as commendable a Qualification.
Let no Man be confident of his own Merit.
Let no Jeſt intrude upon good Manners.
Learn to live as you would wiſh to die.
Love and Honour will bear no Rivals.
Laugh not at any for their natural Infirmities.
Let Caution watch, and Diſcretion guide your Actions.

Life

Life without a Friend is Death with a Witness.
Learn that the present Time alone is thine.
Love thy Friend sincerely, and look to thyself wisely.
Lay those unuseful Things by, that may hereafter be of Use.
Let no Day pass without doing something needful.
Let thy Vices die before thee, that thy Virtues may outlive thee.
Lay wholly aside ill Nature and Pride.
Life cannot be long, tho' Nature be strong.
Learning does sundry Ways, Men to Advancement raise.
Let not Idleness consume thy Hours in thy Bloom.
Love makes the foulest Things seem fair.
Little said is soonest amended.
Loving and merciful is God to all Men.
Labour bringeth Pleasure, Idleness Pain.
Let Candour and Discretion prevent evil Passion.
Let virtuous Intentions direct all your Actions.
Learn to subdue your own Passions, tho' few.
Learning is the rich Man's Ornament, the poor Man's Riches.
Let Reason guide your Actions, and Judgment your Affections.
Let nothing affright you but Sin.

M.

MUCH Prudence is required in the Choice of Companions.
Mean Fortunes and proud Spirits are Fuel and Fire.
Many are led by the Ears more than by the Understanding.
Men of Intrigue commonly sail with all Winds.
Mend your Manners, mend your Fortune.
Money commonly corrupts both Church and State.
Many think not of living, till they can live no longer.
Money makes some Men mad, many merry, but few sad.
Mercy and Justice are the genuine Ornaments of Princes.
Merit and Excellence are the Fuel that keeps Envy alive.
Mens Actions are the greatest Signs of their Inclinations.
Make not the Rewards of Virtue the Gifts of Favour.
Make God thy Friend, and care not who is thy Enemy.
Make much of precious Time while in your Power.
Money is a Queen, and binds her Slaves with Fetters.
Many pursuing better Fortune have come by worse.

Make

Make no certain Promiſe of what is uncertain.
Make other Mens Shipwrecks thy own Sea-marks.
Make Conſcience of little Sins, and thou'lt avoid great ones.
Make the Night Night, and the Day Day.
Make Proviſion for Want in the Time of Plenty.
Moſt precious Time eſteem, which no one can redeem.
Make no Man's Misfortune the Subject of Deriſion.
Meaſure your Life by Goodneſs, not by Years.
Many condemn that Sin, which they themſelves live in.
Mercy and Truth ſhall bleſs the virtuous Youth.
Moſt precious Things are poſſeſſed with Fear.
Mirth, at the Expence of Virtue, is an Over-purchaſe.
Many have ſuffered by over talking, but few by Silence.
Momentary and vain, is all ſuperfluous Gain.
Men of ill Lives can't expect comfortable Deaths.
Meaſure not all Mens Reaſon by the Length of thy own.
Magnificent Promiſes are to be ſuſpected of Performances.
Money in thy Purſe will enable thee to go to Market.
Meditation on Death will direct your Preparation for it.
Monuments of Learning are left us by the Learned.
Many by humouring their Paſſions have undone themſelves.
Make much of Time, while in your Prime.
Meaſure not Goodneſs by good Words without Deeds.
Meddle not where thou haſt nothing to do.
Malice ſeldom wants a Mark to ſhoot at.
Modeſt Merit finds but few Admirers.
Misfortune is the Touchſtone of Friendſhip.
Maſters will freely truſt, the Servants that are juſt.
Mix Kindneſs by Authority. Meaſure not Men by SUNDAYS.
Merciful Men ſhew Mercy to domeſtic Animals.
Make not Mention of God's Name in vain.
Many know good, but how few practice it!
Make no Figure among Cyphers.
Mercy and Goodneſs are the adorable Attributes of God.
Modeſty is not leſs charming than Beauty.
Man's Mind is a ſpiritual Kingdom.
Malice ſeldom judges right.
Make not a Jeſt of what is done in Earneſt.
Make the beſt of a bad Bargain.
Maintain thy Opinions without Heat and Obſtinacy.
Make not an Excuſe before Time requires it.
Make good Uſe for the future of the preſent Occaſion.

N.

NOT he that has little, but he that wants much, is poor.
No Torment is equal to that of an envious Spirit.
Not in Abundance of Wealth, but in Content, is Happineſs.
Noiſe and Talk, without Rule, ſhews who is a Fool.
No Amendment can be expected, where an Error is defended.
Nothing can be polite, that is not good or right.
None ſhould oblige himſelf to do ill, nor do it, tho' oblig'd.
Never expect Excellency from a vain-glorious Boaſter.
Nothing is more intolerable than proud Ignorance.
Nothing is ſo beautiful, but it may have ſome Blemiſh.
Nothing is more contagious than ill Example.
Nothing is ſo hard but Diligence may overcome.
Nothing is more certain than Death, in this uncertain Life.
Needful Silence never did any Man Harm.
Never think thyſelf the wiſer for pleaſing of Fools.
Neither oppoſe, nor deſpiſe, what thou doſt not underſtand.
Never affirm any Thing but what thou art well aſſured of.
Never aſk Advice, unleſs thou meaneſt to conſider it
Never provoke thoſe who are able to undo thee.
Never promiſe more than thou canſt perform.
Never put off till To-morrow what ſhould be done To-day.
Never uſe deſperate Remedies, but in deſperate Caſes.
Never refuſe a good offer; all Things fluctuate.
Nurſe not thy Fears and Cares, they will bring on grey Hairs.
No Mortal can foreſee, his own Cataſtrophe.
Never wiſh Things to be gain'd, that cannot be attain'd.
None can eſcape the Rod, of an Almighty God.
No Hopes of Good ſhould cauſe us to do an ill Thing.
None ſo high can be, as no Miſhap to ſee.
No Grandeur is above the Reach of Woe.
Next to a good Conſcience prefer a good Name.
Nothing more certain than Death and Eternity.
No Enjoyment greater than a virtuous Converſation.
Neceſſity is the common Mother of Invention.
Nothing from without us can make us happy.
No Taſk's too hard, when Heaven's the Reward.
Nothing is commendable that is diſhoneſt.
No End is more ultimate than Happineſs.
Never antedate by Dread your future Misfortunes.
Nature ſeldom changes with the Climate.

No Man can be exquiſite in all Things.
Never run to play, upon the Sabbath-day.
No one is out of the Reach of Misfortune.
Never take the Name of God in vain.
Nature is nothing but the Voice of God.
Never tarry in wicked Company.
Never be weary of well-doing. Neither hear nor tell Secrets.

O.

ONE bad Companion may ruin many good Men.
One Ounce of Diſcretion is worth a Pound of Wit.
Occaſions paſt are ſought in vain; but ſometimes wheel about again.
Orators are more ſolicitous to ſpeak well than to do ſo.
Our Minds muſt be cultivated as well as our Plants.
Our preſent Time ought to be managed with a judicious Care.
Other People's Deaths ſhould be Mementoes of our own.
Our Sand doth run apace, and ſoon ſhall end our Race.
Of all Poverty that of the Mind is moſt deplorable.
Our good Name ought to be dearer to us than our Lives.
On Virtue's Foundation ſtands the Statue of Fame.
Omnipotent, immortal, and immenſe, is God the Creator.
O that Men would praiſe the Lord for his Goodneſs.
Of what gives moſt Delight, we ſooneſt loſe the Sight.
Our Comforts here are neither full nor permanent.
Of all Faults Pride is the leaſt perceived in one's-ſelf.
Our early Care ſhould be, to live moſt piouſly.
Obſerve Seaſons, or Opportunities will outrun thee.
Offer not at every Thing, for then thou'lt excel in nothing.
Of all Studies, ſtudy thy preſent Condition.
Obſcene Diſcourſe proceeds from a corrupt Mind.
Obſerve this ſimple Rhime, neglect not precious Time.
Of all moral Virtues, Patience is the hardeſt to learn.
Out of the Abundance of the Heart the Mouth ſpeaketh.
Of all Paſſions there is none ſo extravagant as Anger.
One Crime is generally the Parent of another.
Obſerve in writing Words an equal Diſtance.
On Care depends the Beauty of each Line.
On God's great Bounty we dependant live.
One falſe Step ſometimes prevents another.

Of two Goods, the greateſt is ſtill to be choſen.
One Fault cannot juſtify the Commiſſion of another.
Of all Endowments, Wiſdom is the Principal.
Omitting to do Good, is committing of Evil.
Oppoſe Villainy with your utmoſt Vigour.
Of two Evils, the leaſt is ſtill to be choſen.
Open Rebuke is better than ſecret Hatred.
Opportunity loſt brings on ſevere Repentance.
One Vice is more expenſive than ten Virtues.
On preſent Time depends our future State.
Of all Things, Death ſhould never be forgot.
One bad Sheep infects a whole Flock.
Opportunity loſt cannot be recalled.
Order makes Trifles appear graceful.
Our Vice is only our Diſgrace.
Oppoſe, nor deſpiſe, the Advice of the Wiſe.
Obſerve Decorum in all Things.
Only by Pride comes Contention.
One Lye draws ten more after it.
Obſerve all Men, but thyſelf moſt.
O Lord, how manifold are thy Works!

P.

PERFORM the Duties of Religion with prudent Conſtancy.
People low in Station have often elevated Minds.
Poverty and Shame accompany Debauchery and Intemperance.
Preſumption, joined to Inexperience, is deſtructive Madneſs.
Patience is the Lard of the lean Meat of Adverſity.
Perfection in this World is Virtue, and in the next Knowledge.
Prayer diſpoſes us to a divine and heavenly Temper.
Prejudice miſrepreſents all Repreſentations.
People ſuſpiciouſly treated ſeldom want Invention.
Poor Men want many Things, but covetous Men all.
Put away from thee a froward Mouth and perverſe Lips.
Put not that off too late which cannot be done too ſoon.
Proſperity makes Friends abound; in Miſery but few are found.
Pay what thou oweſt, and thou wilt know what is thy own.
Permit not thyſelf to think of what thou mayeſt not act.
Promiſe little, and do much; ſo ſhalt thou have Thanks.

Prove

Prove thy Friend before thou haſt need of him.
Pretend not to govern others, till thou canſt rule thyſelf.
Pay well, and thou wilt never want Workmen.
Prefer before all Things, the Pleaſure Virtue brings.
Pride, tho' it ſwells o'er all, may have a fatal Fall.
Prayer and Provender hinder no Man's Journey.
Patience and Time run thro' the roughest Day.
Provide againſt the worſt, and hope for the beſt.
Prove all Things, and hold faſt that which is good.
Pride and Oſtentation are the Paradiſe of Fools.
Proſperity gains Friends, Adverſity tries them.
Pride in a Beauty is like a Flaw in a Diamond.
Put to thy Tongue a Bridle, that it talk not idle.
Paſſion and Ill-will are dreadful Miſrepreſenters.
Pride and Meanneſs border cloſe on each other.
Paſſion and Partiality govern in too many Caſes.
Pains paſt we can recount, but Pleaſure's Impreſſions wear out.
Providence conſults our Wants, not our Wantonneſs.
Pain, Diſgrace, and Poverty, are terrifying Ideas.
Praiſe reproaches when applied to the Undeſerving.
Policy often effects what Strength cannot perform.
Peace and Quietneſs are Bleſſings of the firſt Magnitude.
Poverty hath its Sorrows, and Riches its Troubles.
Prepare thyſelf to give thy laſt Account.
Pride frequently eats up a Man's Prudence.
Pride is a fallible Error, but an infallible Bubble.
Poverty and Shame attend thoſe that refuſe Inſtruction.
Praiſe undeſerved is Scandal in Diſguiſe.
Poor Freedom is better than rich Slavery.
Pick not Miſery out of another's Proſperity.
Pay all thou oweſt, and thy Heart will leave aking.
Prefer a ſmall Certainty before a great Uncertainty.
Paſſion is a bad Counſellor, and as ill a Speaker.
Pry not into the ſecret Affairs of others.
Popular Pageantry is the Fop's Happineſs.
Prudent Projections, prevent Inſurrections.
Poets give Virtue's Name a never-dying Fame.
Profeſs not the Knowledge thou art not poſſeſs'd of.
Perplexing Cares bring on grey Hairs.
Precepts may lead us, but Examples will draw us.
Praiſe little, but diſpraiſe leſs.
Praiſe thy Friend, and not thyſelf.
Proſperity never makes a Man wiſe.
Pride is the conſtant Companion of Preſumption.

Pride, like a wild Horſe, overthrows its Rider.
Pride and Prodigality produce Penury.
Perdition will attend the Wicked in the End.
Pride obſcures a thouſand good Qualities.
People in Misfortune are always in Doubt.
Pride in Things that are good is a good Sort of Pride.
Pride is a Paſſion not made for Man.
Poverty and Riches come of the Lord.
Patience is a Remedy for every Grief.
Pain is forgotten when Gain follows.
Poverty is the School of Wiſdom, the Mother of Health.
Praiſe is grateful to human Nature.
Pride moſt commonly goes before Deſtruction.

Q.

QUalify exorbitant Paſſions with Quietneſs and Patience.
Quietly learn to bear a Croſs, if we repine 'tis to our Loſs.
Quantity is what ſome would hit, but Quality for Men of Wit.
Quietneſs is crown'd with Content and Satisfaction.
Quarrelſome Perſons are miſchievous Companions.
Quarrel not in the School, nor make yourſelf a Fool.
Quaſh all evil Thoughts, and mourn for your Faults.
Queſtions of Moment require Deliberation to anſwer.
Quick Promiſers are commonly ſlow Performers
Quicken thy Endeavours to learn with Alacrity and Delight.
Quench not thoſe Deſires that have a good Tendency.
Quarrels avoid, and by ſoft Language ſuppreſs.
Quietneſs and Content, are Mates moſt excellent.
Quench the Heat of Paſſion, and prevent its becoming a Flame.
Quiet-minded Men enjoy Content and Happineſs.
Queſtions in Jeſt no ſerious Anſwers need.
Quantity without Quality is worth nothing.
Quietneſs is ſecure, but Raſhneſs is dangerous.
Quick Reſentments have too often fatal Conſequences.
Queſtions fooliſh and unprofitable avoid.
Quietneſs and Delight, attend the doing Right.

R.

REview the Time mispent; think on it, and lament.
Recreation should fit us for Business, not rob us of Time.
Repose not Confidence in the vain Man's Pretensions.
Remember your Duty to God, your Neighbour, and yourself.
Riches are inconstant, Honour is deceitful, and Beauty is Vanity.
Reason's Dictates ever will preserve from doing ill.
Rely not on another for what you can do yourself.
Riches gained by Craft are often lost with Shame.
Revenge is a Pleasure only to a mean Spirit.
Rejoice to find the Truth, and manfully maintain it.
Repentance is not a single Act, but a Habit of Virtue.
Retrench thy Desires, instead of encreasing thy Substance.
Read not Books only, but Men also, and chiefly thyself.
Rather go to Bed supperless, than rise in Debt.
Revel not all away, but keep a Reserve for the future.
Resist at first, and thou shalt overcome at last.
Rather mistrust too soon, than be deceived too late.
Rejoice in thy Youth, and be thy Joy unstain'd with Guilt.
Riches make themselves Wings, and fly away.
Religion is best understood when most practised.
Reason shou'd always guide, and o'er our Acts preside.
Recreations are not only lawful, but expedient.
Render Thanks to God for all Things you enjoy.
Rest continued long, makes Idleness grow strong.
Remember thy Creator in the Days of thy Youth.
Regard thy own Peace, and let Enmity cease.
Resolve to amend, and pursue it to your End.
Reputation and Applause is coveted by all, and merited by few.
Rack not thy Brains to know, new Scenes of Toil and Woe.
Reckon it no small Virtue to bridle Anger.
Revere, obey, and love, the most benign Jove.
Regard beyond all Things, the Peace good Conscience brings.
Repentance and Misery are the Wages of Iniquity.
Repentance is not only Sorrow, but Amendment.
Reject not the Supplication of the Afflicted.
Reason should always guide our Actions.
Revenge not Injuries when forgiving will amend them.
Restraint from Ill, is Freedom to a wise Man.
Religion and Reason are Guides to Happiness.
Rob not the Poor, nor oppress the Afflicted.

Repentance is the Physic of sinful Souls.
Recreations, if innocent, may lawfully be enjoyed.
Riches and Care are inseparable Companions.
Relations and Friends pursue their own Ends.
Riches serve a wise Man, and rule a Fool.
Run no great Risque at all, for an Advantage small.
Repentance comes too late when all is spent.
Religion in Hypocrites is but Skin deep.
Righteousness exalteth a Nation; but Vice destroys it.
Riches, as they are used, are Blessings or Curses.
Respect those that give you good Counsel.
Rule your Passions, lest your Passions rule you.
Rash Deeds produce hasty Sorrow.
Restore what you borrowed.
Regulate your Appetites by the Rules of Temperance.
Rest satisfied with a reasonable Competency.
Rely on Providence, but do thy Endeavour.
Render to all Men whatever is their Due.
Riches and Honour are the Gifts of Fortune.
Righteous Mens Prayers shall be regarded.
Riches profit not in the Day of Wrath.
Robbery never makes any Man rich.
Repentance is always bought very dear.
Reality is now become a great Rarity.
Rejoice in the Lord always.
Remember that Mirth and Mischief are two Things.
Rather despise Death than hate Life.
Remember there is a Witness every where.
Run not with a mad Multitude into the Torrent of Evil.

S.

SINFUL Enjoyments foreruns Lamentation and Mourning.
Sin like a Disease is often caught by Infection.
Silence is an Antidote against an envious Tongue.
So much of Anger, so much of nothing to the Purpose.
Slight not good Counsel, though given by your Inferior.
Spend Time in good Duties, and Treasure in good Works.
Short are all Extremes whether of Good or Evil.
Saying and doing should be but one Man's Office.

Suspect

Suſpect all extraordinary and groundleſs Civilities.
See not with others Eyes, but have thy own about thee.
Study to be eminent in Things that are Praiſe-worthy.
Speak not ill of any one but upon certain Knowledge.
Set not up for a Judge of another's Conſcience.
Silly People are naturally pleaſed with ſilly Things.
Small Profit Men obtain, from all ungodly Gain.
Small Means, and large Minds, ruin many Men.
Spend your Days well, and you will end them well.
Self-eſtimation is a Vanity which meets with Contempt.
Studiouſly improve every Moment of your Time.
Slothfulneſs is the Bane and Canker of Ingenuity.
Security is often the Forerunner of Calamity.
Submit to God's Good-will, and you'll be happy ſtill.
Scarcity of Oaths is a moſt bleſſed Barrenneſs.
Sometimes when Power fails, wiſe Reaſoning prevails.
Scholars that would write fair, muſt take exceeding Care.
Shun the Vile and the Rude, and converſe with the Good.
Sell not the Bear's Skin till you have caught him.
Sorrow is then moſt true, when leaſt expoſed to view.
Self-praiſers rob themſelves of the Praiſe they ſeek.
Since thou art not ſure of an Hour, throw not away a Minute.
Scorn Affronts, let Dogs bark, and Aſſes kick.
Speak not ill of the Dead, who cannot anſwer for themſelves.
Slight ſmall Injuries, and they'll become none at all.
Since Joys are ſo uncertain, take Gladneſs when it comes.
Study Sickneſs in Health, and old Age in Youth.
So reſpect others, as thyſelf may be reſpected.
Spend and be free, but make no Waſte of thy Eſtate.
Search others for their Virtues, and thyſelf for thy Vices.
Sacrifice not thy Conſcience to unconſcionable Mammon.
Study how to die well, and you will live well.
Stand thou upright, though the World turn upſide-down.
Safety and Peace compleat the Happineſs of a Nation.
Steps made in Paſſion precipitate the Actor to Repentance.
Sloth is an Argument of a mean and degenerate Mind.
Some are too ſtiff to bend, and ſome too old to mend.
Since none enjoy all Bleſſings, be contented with a few.
Sow in Proſperity, and you ſhall reap in Adverſity.
Silence is the Sanctuary of Prudence and Diſcretion.
Some in their Zeal are hot, but Knowledge they have not.
Sin is the Cauſe of Shame, who love it are to blame.
Small Helps will ſet forward the induſtrious Poor.
Short, uncertain, and vain, is all lucrative Gain.

Sottiſhneſs and Idleneſs, are Enemies to Learning.
Suppreſs an anxious Mind, nor be to Sloth inclin'd.
Sluggards are the Cauſe of their own Misfortunes.
Shame and Diſgrace are the Reward of Folly.
Silence pleaſes the Thoughtful, and Senſe the Wiſe.
So govern others as you would be governed.
Sincerity is true Devotion, ſo is Humility Promotion.
Study to govern all inordinate Appetites.
Sobriety and Sincerity is the Soul of true Religion.
Self-Commendation is no Praiſe.
Say nothing that may offend a chaſte Ear.
Suſpect thoſe Things which the Multitude approve.
Sin is the moſt certain, firſt Cauſe of Misfortune.
Sin goes before, and Shame follows after.
Slow Belief is the Hand-maid of Wiſdom.
Sin and Sorrow are inſeparable Companions.
Set a high Value on the Bleſſing of Time.
Some Pleaſures are productive of Pain.
Sincerity is the Spirit of Piety.
Succeſs does not always attend Deſert.
Shame attends unlawful Pleaſures.
Self-Love is the Bane and Bond of Society.
Set Bounds to Zeal by Diſcretion.
Speech is the Picture of the Mind.
Stay for Praiſe till others give it.
Sell not Virtue to purchaſe Wealth.
Spend thy Time in Things uſeful.
Seek leſs to be Rich than to be Happy.

T.

THE Man who would be thought generous muſt firſt be juſt.
The Joys of Expectation exceed thoſe of Fruition.
To deſtroy public Happineſs is the moſt pernicious Evil.
To promote public Happineſs is the moſt exalted Virtue.
Train up a Child in the Love of good Manners.
The End of Mirth is many Times the Beginning of Sorrow.
The Law was given to direct, the Sword to puniſh and protect.
The End of a diſſolute Life oft-times is a deſperate Death.

The

The Man that covets is poor, tho' he Riches have Store.
The Worth of a Thing is best known by the Want of it.
The Ungrateful deserve to be stripped of all their Benefits.
Trust none too far, nor mistrust any too soon.
The more we serve God, the better we serve ourselves.
True Quality arises not from Parentage but Merit.
Temperance preserves the Health and Understanding.
Those who will bear much, shall have much to bear.
The Endowments of the Mind, ought not to be confin'd.
There's no discerning Pate, that can contend with Fate.
True Dignity admits not of Pride or Arrogance.
The Power of conferring Benefits is a God-like Power.
Truth is the strongest Band of human Society.
Time passeth swift away, improve then every Day.
The Prosperity of Man is in the Hand of the Lord.
Then speak, when it is not expedient to hold your Peace.
Thou shouldest grace thy House, not thy House thee.
Tell not aforehand thy Design, lest it be prevented.
Tell not thy Secrets behind a Wall or a Hedge.
Tell a Friend his Faults, but not blaze them.
Take Time while Time is, for Time will not tarry.
Take Care for the Future, so as to enjoy the Present.
Think not to Reap in Seed-time, or Sow in Harvest.
Take heed of the Sting that Honey words bring.
Though the World be wicked, persevere thou in Virtue.
Trust not a good Cause, so as to neglect lawful Means.
The only Way to be Happy is to submit to our Lot.
Time is so swift on Foot that none can overtake it.
Truth is ashamed of nothing but to be hid.
Time passeth swift away, no Mortal can it stay.
There is more Joy in Expectation than in Fruition.
Those we dislike can do nothing to please us.
Time, Tide, and Carriers will stay for no Man.
Turn unto God, and he will turn unto you.
The Joy of the Hypocrite is but for a Moment.
The Days of Man pass away like a Shadow.
The Fear of the Lord is the Beginning of Wisdom.
The doing nothing is very near doing Evil.
To live in Peace is both good and pleasant.
The Generation of the Upright shall be blessed.
The provident Ant shameth careless Sluggards.
The fairest Rose will be withered at last.
They are the best Teachers, who teach by Practice.
The Intention of the Doer denominates the Act.

The Glory of a good Man is a good Conſcience.
To ſin in Hopes of Mercy is the greateſt Abuſe of it.
That is the beſt Knowledge which makes us good.
Truth is the proper Object of the Underſtanding.
There is no Merit in performing a Duty.
Triumph not over Enemies, Victory alone is ſufficient.
The Fruit of the Wicked tendeth to Sin.
The Subſtance of the Wicked proſpereth not.
The Ways of Providence are unſearchable.
True Friendſhip admits not of Reſerve.
The greateſt Tranquility is a ſound Mind in a ſound Body.
The Fear of the Lord is the Beginning of Wiſdom.
Turn not away from aſſiſting the Needy.
The Deſire of the Righteous is only Good.
Think twice before you determine once.
Truth needs no Diſguiſe or Ornament.
To be cheated twice, is once your own Fault.
The Deceiver is often ruined by Deceit.
The diſſatisfied Mind, no Pleaſure can find.
Tho' old and wiſe, yet ſtill adviſe.
They need much whom nothing will content.
The Light of Learning is the Day of the Mind.
The End of Sorrow is the Beginning of Joy.
The Veſſel will ſavour of the firſt Liquor.
The Mind is the Touchſtone of Content.
The Bondage of a wiſe Man is Liberty.
Take great Care, if you'd write fair.
The Hope of the Hypocrite ſhall periſh.
Take Nature for your Guide to Virtue.
The triumphing of the Wicked is ſhort.
The Lips of the Wiſe diſperſe Knowledge.
The Name of the Lord is a ſtrong Tower.
Talk ſenſibly, or hearken attentively.
Thirſt of Deſert, not of Reward,
The Hope of Reward ſweetens Labour.
The Unhappy never want Enemies.
To deſpond, is to augment thy Affliction.
True Generoſity is Greatneſs of Soul.
Take not God's Name in vain.
The Beauty of Virtue never decays.
Treaſures of Wickedneſs profit nothing.
The neceſſary Penny is a good Companion.
Truth needs nothing to help it out.
Think of Eaſe, but work on.

UN-

U.

UNderſtand Things not by their Form but Quality.
Unwillingly go to Law, and unwillingly make an End.
Unexperienced Pretenders, are ſeldom good Menders.
Uſe Pleaſures moderately, they will laſt the longer.
Uſe the Means, and truſt to God for Succeſs.
Upbraid not any with a Kindneſs beſtowed.
Uſe your Proſperity with much Caution and Prudence.
Unto the Upright there ariſeth Light in Darkneſs.
Unſanctified Proſperity is the Bane of Virtue.
Underſtanding a Thing is half doing it.
Uſe the Means, and God will give the Bleſſing.
Uſe Prudence, Temperance, and Moderation.
Union and Peace, make Diſcord to ceaſe.
Uſe Pounce to Paper if the Ink go through.
Undertake deliberately, but execute vigorouſly.
Unlawful Love ends generally in Bitterneſs.
Uſe temporal Things, but deſire eternal.
Undertake nothing but what is feaſible.
Underſtanding procures Favour.
Uſe Hoſpitality to Strangers.
Unexpected Benefits are moſt acceptable.
Unrequited Love, turns to deepeſt Hate.
Utter nothing that may offend a chaſte Ear.
Upon all Accounts Sincerity is true Wiſdom.
Uſe the beſt Means, and hope for the beſt Event.

V.

VENTURE not to defend, what your Judgment doubts of.
Value not ſo much a fine Scabbard, as a good Sword.
Virtue makes great Men humble and charitable, and poor Men eaſy.
Vice often deceives us under the Colour of Virtue.
Vice would like Virtue ſhow, when worſt it means to do.
Virtue can't Vice endure, but loves the Heart that's pure.
Vice is bold and ſhameleſs, but Virtue is ever modeſt.

Value thyſelf, if thou wouldeſt be valued by others.
Venture thy Opinion, but not thyſelf for thy Opinion.
Value not thyſelf by others Opinions of thee.
Vulgar People generally form a wrong Judgment.
Virtue and Fortune work Wonders in the World.
Vain and tranſitory is all mundane Glory.
Virtue and Integrity of themſelves are lovely.
Virtue promotes Happineſs private and publick.
Vain-glorious Men are the Scorn of the Wiſe.
Virtue and Wiſdom are above Beauty and Fortune.
Virtue is the chief Ornament Mankind can boaſt of.
Vain and fooliſh Things, Diſreputation brings.
Virtue exalts a Nation; but Vice is a Reproach to any People.
Vaſt Ambition excites Men to dangerous Attempts.
Violence may make Hypocrites, but not Converts.
Vindicating a Fault is twice committing it.
Virtuous Actions will bring Reputation ſtill.
Virtuous Men are never captivated with Applauſe.
Value, nor diſregard, no Man for his Opinion.
Virtuous and brave Actions gain Reputation.
Virtue to nobleſt Acts the Mind inclines.
Virtue to Reaſon, and Reaſon to Virtue.
Violence breeds Hatred and Diſſention.
Voluntary good Actions are very laudable.
Vaunt not too much of preſent Proſperity.
Virtue conſiſts in the Application of true Knowledge.
Virtue is ſeldom found a Match for Power.
Virtue all commend, but few do it attend.
Virtue is Beauty in Perfection.
Vanity makes Beauty contemptible.
Variety is the Beauty of the World.
Valour can do little without Diſcretion.
Variety is the Happineſs of Life.
Virtue is tried by Temptation.
Virtue alone is true Nobility.

W.

WHEN Compliments were leſs, Sincerity was more.
Without Knowledge no one can expect Advancement.
We are many Times deceived with the bare Shew of Good.
When there is no Fault, there needs no Pardon.
Where many Words are ſpoken, Truth is ſuſpected.
We ſhould not judge peremptorily on firſt Appearances.
Wiſdom is the principal Thing, therefore get Wiſdom.
We muſt look to Time paſt, to improve what's to come.
We are all ready to believe what we wiſh to be true.
What is fixed in our Hearts, is ſeldom out of our Heads.
Would you be rich, be induſtrious; if wiſe, be ſtudious.
When the Wicked dieth their Expectation ſhall periſh.
Wickedneſs comes on by Degrees as well as Virtue.
Who plays and prates his Time away, will ſore repent another Day.
Would you ſee happy Days, be careful of your Ways.
Wiſdom God gives to Man, his wond'rous Works to ſcan.
Wiſe Men abound with Senſe, Fools with Impertinence.
What ought to be done, be expeditious in doing.
Wiſdom to the Mind is like Health to the Body.
Wind puffs up empty Bladders, and Opinion Fools.
With-hold not Good from them to whom it is due.
We aſk and receive not, becauſe we aſk amiſs.
Whoſoever feareth the Lord it ſhall go well with him.
Who loves not Peace, in Peace ſhall never die.
Write Mercy and Truth on the Table of thine Heart.
Write Injuries in Duſt, but Kindneſſes in Marble.
What is more vain than public Light to ſhun.
Where Reputation is concerned, cenſure not in Haſte.
Who fears no Bad, ſtand moſt unarmed to Ill.
We muſt not blame Fortune for our own Faults.
What pleaſes God muſt be, none alters his Decree.
We dance well while Fortune plays on the Muſic.
When Fortune promiſes, take her at her Word.
Write with the Learned, and pronounce with the Vulgar.
Weigh thy Neighbour in the ſame Balance with thyſelf.
While thou art eating and drinking, devour not Time alſo.
Wink at ſmall Faults, thou may'ſt have great ones.
Wager not where thou may'ſt loſe, but can'ſt not win.
Wiſh not ſo much to live long, as to live well.
Write as you would excel, and make your Letters well.

With-

With-hold thy Tongue from ſpeaking Evil.
When Fortune knocks be ſure to open the Door.
We ſhould not always be thinking of the worſt.
Whoever lives to his liking, lives happily.
Who ever was in Fault, Self being Judge?
Who can compare any Thing to Learning?
When in Power be courteous to the meaneſt.
Where Riches are honoured, Goodneſs is deſpiſed.
When Shame is once loſt, Men ſin by Wholeſale.
Wicked Men are human Weeds.
Wanton Behaviour brings Shame.
When thou art exalted practice Humility.
With all thy getting get Underſtanding.
Who is ſo great as the Lord our God?
Wicked Practices diſcover bad Principles.
Wanton Actions are very unſeemly.
What is violent, is ſeldom permanent.
Wiſdom is the Queen of Attributes.
Wiſdom is more valuable than Riches.
What greater Loſs can be, than that of Liberty?
Writing is a fine Accompliſhment.
Wickedneſs over-throweth the Sinner.
With the Well-adviſed is Wiſdom.
Wiſh it not done, but do it.
When thou doeſt ill, don't excuſe it worſe.
Weigh right, and ſell dear.

X.

XENOPHILUS lived without Sickneſs one hundred and ſeven Years.
Xenophon encouraged Learning, and commended the Learned.
Xenophon accounted the wiſe Man happy.
Xenocrates ſaid he never repented holding his Tongue.
Xenophon was a very learned as well as an able General.
Xenophon commended heroic and virtuous Exerciſes.
Xenocrates ſaid, Sleep not without Repentance.

Y.

YOUTH void of Experience, leans to its own Weakneſs.
Youth in their Prime, ſhould manage well their Time.
You ought not raſhly to condemn what you do not know.
Your Secrets make not known, to thoſe that tell their own.
You ſhould your Mind improve, and Wiſdom's Precepts love.
You ſhould to others do, as you'd be done unto.
Yeſterday cannot be recalled, therefore loſe not a Day.
Your Health and Wealth depend much on your Oeconomy.
Youth are too apt to play, their precious Time away.
Youth to the Grave do go, as well as the Aged do.
Your Copy write fair, and of blotting beware.
Yield quietly to what muſt come unavoidably.
Your Spelling mind, and Senſe of what you write.
Your Time improve, and ſquander it not away.
Youth is full of Diſorder, and Age of Infirmity.
Your Delight and your Care, will make you write fair.
You cannot be deprived of Virtue without your Conſent.
Young Men are apt to hearken to bad Counſel.
Youth, like the Spring-time, will ſoon be over.
You ſoon will improve, if Learning you love.
Your Care ſhould appear, by writing moſt fair.
Your Vice, and not your Poverty, is your Shame.
Yeſterday miſpent, can never be recalled.
Youth, like Beauty, very ſoon decays.
Young Man lament, your Minutes miſpent.
Young Men ſee that you honour the Aged.
You cannot expect Glory but in the Way of Virtue.
Your Tongue and Heart ought to agree.
You may be ſeen to give, but not give to be ſeen.

Z.

ZEAL mixed with Love, is harmleſs as the Dove.
Zeal in a good Cauſe, commands Applauſe.
Zeal when blind and miſguided, is dangerous and deſtructive.

Zealous

Zealous be thou in all good Works, and careful in well-doing.
Zeno ſaid we ſhould hear much and ſpeak little.
Zeal in a good Cauſe is commendable.
Zeal makes a bad Cauſe worſe.
Zeal miſapplied is pious Fanaticiſm.
Zeal warms and enlivens Devotion.
Zeal, if not rightly directed, is very perniciqus.
Zealouſly ſtrive for an eternal Crown.
Zeno was the firſt of the Stoic Philoſophers.
Zeal ſhould be exerted againſt Vice.
Zeal beyond Reaſon, is always out of Seaſon.

Sentences Divine and Moral.

PROSE.

A.

I.

A GOOD Education founded on Morality and Virtue, leads to a happy Tranquility amidst all the Disappointments in Life: It is a Friend that can never deceive, that is ever present to comfort and assist, whether in Prosperity or Adversity; a Blessing that can never be ravished from us, by any Casualty, Fraud, Violence, or Oppression, but remains with us at all Times, in all Circumstances and Places, and may be had recourse to, when every other earthly Comfort fails us.

II.

All Things proceed from God, his Power is unbounded, his Wisdom is from Eternity, and his Goodness endureth for ever.

III. A.

III.

Among Men of weak and base Minds, Merit begets Envy; but among those of a generous Spirit, a noble Emulation.

IV.

A conceited Man is naturally ungrateful; he has too great an Opinion of his own Merit, to value the most generous Acts of Kindness that can be done him: And as his Ingratitude will not let him serve any Man, so his Conceitedness will scarce ever suffer any Man to serve him.

V.

Action keeps both Soul and Body in Health; but Idleness corrupts and rusts the Mind and the Understanding: Thus a Man of good natural Parts, and great Abilities, may, by Sloth and Idleness, become so mean and despicable, as to be an Incumbrance to Society, and even a Burthen to himself.

VI.

As it is no Sign of true Courage to be bold in Vice, neither is it a Sign of a faint-hearted Spirit to be afraid of committing what indeed is a Fault.

VII.

A *truly* great and noble Mind makes that Honour and Credit which we naturally desire, not consist in the outward imaginary Applause, but in the *real* intrinsick Goodness of its Actions; and is not so eager of *appearing* to be greater and better than others, as of *really being so*.

VIII.

An extraordinary Enterprize, undertaken without a ſtrong Reſolution, managed without Care, or proſecuted without Vigour, will not only prove abortive, but will be attended with Diſappointment and Diſgrace.

IX.

Are you deſirous of Pleaſure? What more tranſporting than the Favour of Heaven, a virtuous Life, the Diſcovery of Truth, and the Serenity of Mind, which accompanies a clear Conſcience? Theſe are Pleaſures that the Great and Good have in all Ages laboured to attain.

X.

As he that can revenge an Injury, and will not, diſcovers a virtuous and magnanimous Diſpoſition of Soul; ſo he that can return a Kindneſs, and does not, ſhews a mean and contemptible Spirit, and proves himſelf a deſpicable Lump of Ingratitude.

XI.

As Detraction and Flattery are generally Companions, ſo they are the infallible Marks of a mean and degenerate Soul: For he that can reproach a great and good Man in Diſgrace, will never ſtick to flatter the moſt ſordid Wretch in Power.

XII.

A travelling Fool is the Shame of all Nations; that is to ſay, of his own, by his Fooleries abroad; and of others, by bringing their Follies home.

XIII.

A good-natured Man is not always thanked for the Kindneſs he does; becauſe many People are ſo ill-natured, as to think he can't help it.

XIV.

All Acts of Piety and Virtue are not only delightful for the preſent, but leave Peace and Contentment behind them; a Peace that no outward Violence can intterupt, or take from us.

XV.

All the *ſeeming* Sweets of a vicious Life cannot allay the Stings of a guilty Conſcience, or take off the Bitterneſs of an unprepared Death.

XVI.

An external Agreeableneſs of Preſence and Carriage promiſes a Suitableneſs of Mind, and vouches for good Senſe and Humour.

XVII.

A bad Example has a ſtrong Influence on a weak Mind, and outweighs many good Precepts; therefore a bad Man in Society is like a putrified Grape, that corrupts the whole Bunch.

XVIII.

Anger is a Fit of Madneſs; and he that is paſſionate and furious, deprives himſelf of his Reaſon, and mars his Underſtanding.

XIX.

As it requires but very ſmall Abilities to diſcover the Imperfections of another, ſo we find that none are more apt to turn their Neighbours into Ridicule than thoſe who are moſt ridiculous in their own private Conduct.

XX.

A Man ſhould conſider, that an Injury is not to be meaſured by the Notion of him that gives, but of him that receives it.

XXI.

Atheiſts, meaſuring the infinite Power and Wiſdom of God with their own Weakneſs, believe no more than they know; and call in Queſtion the Providence and Juſtice of God, becauſe they cannot comprehend the Reaſon of his ſecret Judgments.

XXII.

As there is Sorrow in Poverty, ſo there is Trouble in Riches: Covet therefore no more than enough: More die of a Surfeit, than of Hunger.

XXIII.

As you are fearful to commit great Sins, ſo be careful to avoid ſmall ones. He that makes a light Matter of a ſmall Sin, may in Time do ſo by a great one.

XXIV.

A frequent Contemplation on the Frailneſs and Uncertainty of our preſent State, appeared of ſo much Importance to *Solon* of *Athens*, that he left this Precept to future Ages: *Keep thine Eye fixed upon the End of Life.*

XXV.

A Man of Sense and Reflection cannot help beholding those People with Pity and Astonishment, who let Pride and Appearances biass their Judgment, without giving themselves the Trouble of looking into Realities.

XXVI.

Accustom yourself to an early Industry in Business, and a wise Reflection upon human Life: These are the best Antidotes against Idleness, and the pernicious Influence of bad Habits.

XXVII.

Alcamenes, the *Spartan*, being reproved for his near Way of Living, when he had Abundance, replied, That then only it was commendable to live upon a plentiful Estate within the Compass of Reason, and not according to the Largeness of our Appetites. *But what* a Man of Fortune does not spend on himself, he should spend in Reason to benefit others, that the Splendor of his Nature may appear worthy the Splendor of his Estate.

XXVIII.

A comely Countenance is a silent Commendation, and the Visage is generally the *Index* of the present Mind: For the Rays of the Soul passing through it, discover what Degree of Brightness is within: So that the Aspect seems designed, not only for Ornament, but Information. For what can be more significant than the sudden Flushing and Confusion of a Blush, than the Sparklings of Rage, the Light'ning of a Smile, which seems to make the very Soul visible.

XXIX. *Au-*

XXIX.

Aurelius uſed to ſay, He would not part with the little he had learned, for all the Gold in the World; and that he had more Glory from what he had read and written, than from all the Victories he had won, and all the Realms he had conquered.

XXX.

A ſound Mind in a ſound Body, is a ſhort, but full Deſcription of a happy State in this World. He that has theſe two, has little more to wiſh for: And he that wants either of them, will be but little the better for any Thing elſe.

XXXI.

A Man who truly loves God becauſe he is good, muſt neceſſarily love all good Perſons becauſe they are ſo; and diſdain a narrow unfeeling Heart, coiled up within its own ſcanty Orb.

XXXII.

As our Taſte muſt not regulate that of others, we ſhould not call a Pleaſure unnatural, becauſe it does not ſuit with our Nature. If *Diogenes* lived contented in his Tub, he was as happy as *Alexander*. Equal Content will render Men equally happy, in the different Situations of Life.

XXXIII.

A graceful Preſence and Deportment beſpeaks Acceptance, gives a Force to Language, and helps to convince by Looks and Poſture: Therefore *Mucianus*, chief Miniſter of State to the Emperor *Veſpaſian*, ſtudied very much to give a becoming Grace to every Thing he ſaid: For a free and eaſy Manner of Addreſs charms the Minds of Men, and makes the compleat Ornament of Life.

XXXIV. *Ariſ-*

XXXIV.

Ariſtotle ſaid, That to become an able Man in any Profeſſion, three Things are neceſſary; that is to ſay, Nature, Study, and Practice.

XXXV.

As Gold is purged and refined from the Droſs by Fire, ſo is Adverſity ſent by Providence to diſcover and improve the Virtue of Mens Morals.

XXXVI.

Agar's Wiſh is a continual Lecture of Reproof to a Man who covets more than a Sufficiency, ſince large Poſſeſſions are generally accompanied with perplexing Anxieties.

XXXVII.

An inſatiable Thirſt of Pleaſures, cauſes us to look upon all Calamities as Oppreſſions: From hence proceed Murmurings, Complaints, and Impotence of Mind.

XXXVIII.

An honeſt Haughtineſs of Mind, which ſcorns to ſtoop below the becoming Dignity of human Nature, is the Spring of honeſt and honourable Undertakings.

XXXIX.

A Man that is ſeriouſly engaged in an honeſt Employment, wants Leiſure and Opportunity to hearken to the Solicitations of Sin and Folly.

XL.

All Persons desire to *die* well, though few take care to *live* so; but it should be considered, that one is only the Consequence of the other; a happy Death being the never-failing Portion of a well-spent Life.

XLI.

A wise Man considers Death as the End of that Journey Life was given only to make, and can never lament that he must one Day arrive at that Place, towards which he has been so long travelling.

XLII.

An ancient Heathen, when demanded why he received the News of his Son's Death without a Tear, answered calmly, *I remember that I begat him mortal.*

XLIII.

Augustus represented the Folly and Unreasonableness of Covetuosness to his favourite *Mæcenas*, by shewing him that six Feet in Length, and two Feet in Breadth, of Earth, was the whole Portion of the greatest Monarch.

XLIV.

An undaunted Meeting of Death is the whole we ought to attempt at; and this was the great Pride of the Philosophers of old.

XLV.

A Man of extraordinary Parts and Abilities is many Times neglected for Want of Character; while he that affects Popularity, without the least Pretension to Merit, is

is puffed up with the Applauſes of the Ignorant, which the other ſcorns.

XLVI.

A *Bee* in a *Bottle* may labour much for his Enlargement, but to little Purpoſe; ſo the *Mind of Man*, intent on Things vain, or contrary to his Nature, is full of Inquietude, and can never gain his End.

XLVII.

Abſtain from wanton and diſſolute Laughter, petulant and uncomely Jeſts, loud talking, jeering, and all ſuch Actions as are indecent or uncivil.

XLVIII.

As in Man, the leſſer World, one Member has need of another; ſo in the greater World, the more noble Parts cannot execute their Office without the Aſſiſtance of the meaneſt.

XLIX.

Aurelius, the *Roman* Emperor, uſed to ſay, *Though he ſhould have no Reward from above, nor Honour from Man, yet he would chuſe to be a Philoſopher for the Sake of Philoſophy itſelf.*

L.

As it is very wrong to be totally given up to Scepticiſm, and doubtful in believing upon reaſonable and convincing Evidence; ſo it is alſo to believe without examining at all; and *of worſe Conſequence than believing*, without the Conviction of reaſonable Evidence.

B.

I.

BENEFITS received lay us under proportionable Obligations to our Benefactors.

II.

Be affable to all, familiar with few, cautious in contracting Friendſhips, ſtedfaſt in preſerving them; and enter into none without the pureſt Virtue for their Baſis and End.

III.

Beware of Oſtentation and Vain-glory: An accompliſhed Man conceals vulgar Advantages, as a modeſt Woman hides her Beauty under a negligent Dreſs.

IV.

By endeavouring to purchaſe the Reputation of a Wit, be careful that you hurt not the Reputation of a Friend, and loſe all Pretenſions to Wiſdom.

V.

Beauty may well be compared to a Flower, pleaſing in the Morning, but withering and decaying in the Evening; for Beauty flouriſhes in the Morning, and decays in the Evening of Life.

VI.

By living virtuouſly we ſave ourſelves much Trouble, Vice being ever attended with great Perplexities.

VII.

By weighing Things in the Scale of Reason, a wise Man may in some Measure judge of their Rise, Progress, and Events; and by taking in the whole, prepare for the Use and Comfort of Life.

VIII.

Be always cautious of that Man's Company, who has no Regard to his own Reputation, since it is very unlikely he should have any for yours. He that is told of a Fault, and says he does not care, merits Contempt.

IX.

Be not dilatory and remiss in the Execution of a well-formed Project, lest, by your Neglect, it should prove abortive.

X.

Bajazet being overcome by *Tamerlane*, was shut up in an Iron Cage; which was was but a Remove from a larger into a lesser Room; for, to an ambitious Mind, the whole World is but a wider Cage.

XI.

By deferring to live well To-day, we shall be the less prepared to do so To-morrow; for the Man that postpones Amendment to hereafter, it is not that he intends to do it then, but because he has no Mind to do it now.

XII.

By so much the more as our Station is higher in the World, ought we to take care of our Lives and Actions, that they be kept within the Compass of Lowliness and Humility.

XIII. By

XIII.

By Memory and Recollection we bring the Transactions of past Times to View; Observation and Discernment point out the present, with their Causes; and Imagination, tempered with Judgment, anticipates the future.

XIV.

Be not forward in Speech; for many times the Tongue hath cut off the Head. Hear much, but speak little.

XV.

Beware of Drunkenness; it impairs the Understanding, wastes the Estate, banishes Reputation, consumes the Body, and renders a Man of the brightest Parts the common Jest of an insignificant Clown.

XVI.

Be not scurrilous in thy Conversation, nor satirical in thy Jests; the one will make thee unwelcome to all Company, the other will draw on Quarrels, and get thee Hatred of thy best Friends.

XVII.

Be modest in all Company, and rather be laughed at by light Fellows for a Maiden-Shamefacedness, than by your sober Friends for pert Boldness.

XVIII.

By Reading a Man does, as it were, antedate his Life, and makes himself Contemporary with the Ages past; and this Way of running up beyond our Nativity, is much better than *Plato*'s Pre-existence.

XIX.

By Experience know a Man to be faithful, before you approve him your Friend.

XX.

Be very cautious in believing every little Tale, or ill Report, of others; but be yet far more cautious of your reporting it alſo; leſt, upon a ſtrict Enquiry, it ſhould prove falſe, and then Shame will attend thee for thy Folly, and thy Conſcience will accuſe thee for doing Injury; which is the ſame to the Sufferer, whether it be by the Means of a wiſe Man or a Fool.

XXI.

Beware of Suretiſhip for thy beſt Friends; for he that engages to pay another Man's Debts, oft-times engages his own Ruin.

XXII.

Be ambitious to merit the Favour of your Prince; but do not chuſe to be his Favourite.

XXIII.

Be courteous of Behaviour and affable to all Men, with Univerſality of Reverence, according to the Dignity of the Perſon; there is not any Thing that winneth ſo much with ſo little Coſt.

XXIV.

By the Nature of the Laws given, the Nature of the Lawgiver will appear. God is an all-powerful and all-wiſe Being; all his Laws therefore, which are manifeſt

in

in the Make and Government of the World, are full of Wisdom and Power.

XXV.

By Sloth our Souls are starv'd, for Want of satisfactory Entertainment; and fill'd with doleful Considerations, galled with a Sense of our squandering away precious Time, of our slipping fair Opportunities, and of our not using the Abilities given us, to any Fruit or Profit.

XXVI.

Be not too forward to speak, nor affect long Speeches. It is hard to shoot often, and always hit the Mark. Consider what you would be at; and use few and common Words, with strong Arguments, to attain it.

XXVII.

Bitter Jesting is the Poison of Friendship; and he that cannot restrain his Tongue, shall have Trouble.

XXVIII.

Boast not of thyself, for it will bring Contempt upon thee; neither deride another, for it is dangerous.

XXIX.

Bashfulness is a great Hindrance to a Man, both in uttering his Sentiments, and understanding what is propos'd to him; it is therefore good to press forwards with Discretion, both Discourse and Company, with the better Sort.

XXX.

By Industry we are redeemed from the Molestations of Idleness, which are very tedious and irksome; wreck-

ing our Souls with anxious Suſpence, and unſatisfied Thoughts.

XXXI.

Be humble and obedient to thoſe above you; for unleſs you frame yourſelf to obey them, you ſhall never be able to teach others how to obey you.

XXXII.

Beware of Envy; for to grudge any Man an Advantage in Perſon and Fortune, is to cenſure the Liberality of Providence, and to be angry at the Goodneſs of God.

C.

I.

CONſtancy of Mind in Afflictions has been ever deſervedly eſteemed one of the greateſt Honours human Nature can arrive at: The being prepared for the greateſt of all Accidents will make leſſer ones loſe all their Sting.

II.

Contentment produces in ſome Meaſure all thoſe Effects which the Alchymiſt aſcribes to what he calls the *Philoſopher's Stone*; and if it does not bring Riches, it does the ſame Thing, by baniſhing the Deſire of them.

III.

Common-Fame is a Liar, and Truth ſeldom comes into her Mouth without ſome Addition or Diminution.

IV. Cuſtom

IV.

Cuſtom and Example give the firſt and finiſhing Stroke to natural Corruption, and make Vice reign in the World with ſovereign Sway.

V.

Could Virtue be preſented to our Eyes in its genuine Luſtre, we ſhould be tranſported with the Beauty of it, and deſpiſe Vice, her Rival.

VI.

Cuſtom is hard to be conquered: Hence it was that the *Cretans*, when they curs'd their Enemies, wiſh'd *that they might be delighted with an evil Cuſtom.*

VII.

Conſcience is the Law of the all-wiſe Author of Nature, written on our Hearts, or properly the Application of this Law, as it regards the Judgments we ſhould form of particular Actions.

VIII.

Cato the Elder was ſo ſevere, that he uſed to ſay, *He had rather receive no Thanks for a good Service, than not be blamed for an ill one:* He pardoned likewiſe all thoſe who committed any Fault thro' Miſtake, but always excepted himſelf.

IX.

Could we but rightly conſider the Miſeries of others, we ſhould be better ſatisfied with our own Stations, and more thankful for the Benefits we enjoy.

X.

Conſcience is like a *Cenſor*, noting and obſerving our Actions; and therefore it has been called by ſome a Portion of the Virgin ſoul, as not admitting the leaſt Blemiſh of Prevarication.

XI.

Covetouſneſs is the Root of all Evil, from whence ſprings the Ruin of Communities, Subverſion of Eſtates, Breach of Friendſhip, Injuſtice, Treaſons, and a Thouſand other bad Conſequences.

XII.

Chooſe ſuitable Companions. *Alexander* being ask'd *Whether he would run a Race?* anſwer'd, *Yes, if Kings would run with him.*

XIII.

Chidings or Rebukes ſhould be generally mild and gentle; but nevertheleſs, ſuch as may carry Weight and Authority along with them; ever obſerving a Mean betwixt too great Eaſineſs, and breaking out into angry and contumelious Language.

XIV.

Conſcience performs the Function both of *Witneſs* and *Judge*, when it reprimands us for having done amiſs.

XV.

Contemplate thy Powers, contemplate thy Wants and thy Connections; ſo ſhalt thou diſcover the Duties of Life, and be directed in all thy Ways.

XVI.

Covet not many Books, but let them be like the Number of your Friends, choice and few, such as you may delightfully converse with, and improve by.

XVII.

Contentment is the precious Jewel of human Life; and the Way to attain it is the surmounting Difficulties, by curbing vicious Inclinations, fierce unruly Passions, and inordinate Appetites; in overcoming Temptations, and in bearing Injuries with Patience.

XVIII.

Consecrate to God the first and best of your Days! When you enjoy Health of Body, Strength of Mind, and Vigour of Spirits, then is the Heart a noble Sacrifice, and best worthy of being presented to the Great Creator of Heaven and Earth.

XIX.

Calmness and Contentment in all Accidents bring great Peace of Mind, and are the great and only Instruments whereby to attain temporal Felicity.

XX.

Conscience and Covetousness are never to be reconcil'd: Like Fire and Water they always destroy each other, according to the Predominancy of either.

XXI.

Covetousness has such a Mixture of Selfishness and Envy, that, like *Ahab*, it overlooks the Sweets of its own Possession, by a greedy Desire of another Man's. He

that is not ſatified with what he now enjoys, may reaſonably be ſuſpected he never will with what he may poſſeſs.

XXII.

Children, like young Twigs, may be bent any Way: Therefore all ſuch as have the Care of them ſhould inſtil into them the right Government of their Paſſions, and early Notions of Piety and Virtue; for Children's Diſpoſitions naturally grow as they are faſhioned.

XXIII.

Craft is oftentimes repaid with Craft; and he who thinks to deceive another, is many times deceived himſelf.

XXIV.

Contentment is the true Philoſopher's-Stone; the Poor are rich that have it, and the Rich are poor without it.

XXV.

Conceitedneſs and Ignorance are a moſt unhappy Compoſition: For none are ſo invincible as half-witted People; who know juſt enough to excite their Pride, but not ſo much as to cure their Ignorance.

XXVI.

Conſider that a State of Affliction is the School of Virtue: It reduces our Spirits to Soberneſs, and our Counſels to Moderation; it corrects Levity, and interrupts the Confidence of Sinning.

XXVII.

Complaints are Folly, when we are the Cauſe of our own Misfortunes.

XXVIII. Cuſtom

XXVIII.

Cuſtom and Contingence, not Judgment and Reaſon, too commonly direct the Multitude in their Choice and Purſuit of Pleaſure, Profit, and Amuſement.

XXIX.

Cræſus, boaſting to *Solon* of his great Treaſures of *Gold*, was told, *If another King comes that hath better* Iron *than you, he will be Maſter of all this* Gold.

XXX.

Compare the Miſeries on Earth with the Joys of Heaven, and the Length of the one with the Eternity of the other; ſo ſhall your Journey ſeem ſhort, and your Trouble little.

XXXI.

Certain it is, that Princes ought to have great Allowances made them for Faults in Government, ſince they ſee in a great Meaſure by other People's Eyes, and hear by their Ears.

XXXII.

Conceal your Weakneſs from your Child, leſt he deſpiſe your Inſtruction, and be hardened in his Folly; for the Child who ſees your Folly, will ſcarce be aſhamed of his own.

XXXIII.

Contentment to the Mind is as Light to the Eye; as the latter diſcloſes every pleaſing Object to the intellectual Powers, ſo does the former every agreeable Idea to the Soul; becauſe it makes all Things pleaſing.

D.

I.

DISCERN discreetly, and practise reverently, those Things that are good; so shall thy Conscience approve thy Conduct, and others be bettered by thy good Examples.

II.

Despise no Man although you are much exalted; since a little Time will level thee with the meanest.

III.

Do not impoverish yourself by Covetousness, if Providence should bless you with Riches: But if it make you poor, enrich yourself by Contentment.

IV.

Dignities are purchased by a Multiplicity of Cares and Sacrifices; Riches give more Trouble in their Acquisition, than Sweets in their Possession; Pleasures are charming to the Imagination, but Fruition soon marrs them, and often with Bitterness and Repentance.

V.

Divest thyself of Prejudices against the Sentiments of others, calmly hear the Judgments of all, and from all you hear, judge for yourself.

VI.

Darius being pursued by his Enemies, grew very thirsty, and was forced to quench his Draught at the next

next running Brook, with this Exclamation, That the Luxury of Water to a true Thirſt, was far more ſweet than delicious Wines to a debauched Taſte.

VII.

Diſdain not thy Inferior, though poor, ſince he may be thy ſuperior in Wiſdom, and the noble Endowments of the Mind.

VIII.

Don't extravagantly commend a Man, leſt you detract from your Company, and diſcover too great an Opinion of your own Judgment; ſince whatever you praiſe him for, you ſlily inſinuate yourſelf to underſtand.

IX.

Deceit and Cunning continually grow weaker and leſs effectual to them that uſe them; whereas Integrity and Sincerity gain Strength by Uſe, and will confirm a Man's Reputation in the World, and procure him the greateſt Truſt and Confidence.

X.

Don't ſpeak reproachfully of any Man; for ſuch Injuries are ſeldom forgotten, and may prove a Hind'rance to your Preferment. Silence is better than offenſive Speech.

XI.

Don't endeavour to execute that by Force, which you may obtain by fair Means. *Do right Things* in a right Manner.

XII.

Diſcourſe ſhould be eaſy and good-natured, without any Stiffneſs in Opinion. *It is good to wave a Notion to ſave a Friend.*

XIII. Deſire

XIII.

Desire not to pry into future Events, for it is always a Sign of a weak Mind, and as such we find it a very predominant Passion, as well among the great Vulgar as the small.

XIV.

Discover not to your Enemy either your Wants, or your Fears, for thereby you strengthen his Hands, and weaken your own; his Designs, which before were attended with many Difficulties, are by your Imprudence made easy to effect.

XV.

Despair of Success weakens the active Faculties, cramps the Powers of Nature, cuts the Nerves of our Endeavours, and blunts the Edge of Industry.

XVI.

Discretion does not shew itself in Words only, but in all the Circumstances of Action: In short, it is the Hand-Maid of Providence, to guide and direct us in all the common Concerns of Life.

XVII.

Do as much Good as you can to all Mankind in general; as well to your Enemies (what may mend them) as your Friends; and what is not in your Power, pray to God to do for them.

XVIII.

Demetrius, the *Athenian*, advised King *Ptolemy* to read Books of History, and such as treated of Government; for they will tell Princes those Truths which a flattering Courtier dares not.

XIX. Dis-

XIX.

Discharge your Duty with Nobleness of Mind, and be never biassed by any illicit Motive. He that can take a Bribe, makes his Honour and Integrity questioned, and seems disposed to make any Cause good: Be it your Care, as you regard your Reputation, to shun so dangerous a Rock.

XX.

Death and the *Sun* are two Things not to be looked upon with a steady Eye.

XXI.

Discourse should be seasoned with Mirth and Pleasantness, and not be too tedious, pert, or assuming, as tho' it had a Right to the Attention of the Hearers. A civil Guest will no more talk all, than eat all at the Feast.

XXII.

Do nothing but what is worthy of Praise, without aiming at Applause; the Ostentation of a good Action often eclipses the Glory, which it would otherwise deserve.

XXIII.

Dispensing Rewards and Punishments wisely, keeps the World in good Order. They never had their Business well done, who, through an Excess of Goodness, reward mean Services too highly, or punish great Faults too lightly.

XXIV.

Do not pursue the Things of this World immoderately: Be not dejected at Disappointments. Crave nothing too eagerly: Rejoice not excessively at any Prosperity: So shall you live quietly, and die contentedly.

XXV. Dis-

XXV.

Discontent is productive of numerous Evils; it is in a great Measure the Cause of all the Havock and Desolation, Rapine, Fraud, Oppression, Disorder, and Confusion, that we see in the World.

XXVI.

Don't think you are good enough, because you are not known to be otherwise; and never think yourself so good as not to need mending, *if it be in your Power.*

XXVII.

Depend on a true Faith as the best Divinity, on a good Life as the best Philosophy, on a clear Conscience as the best Law, on Honesty as the best Policy, and on Temperance as the best Physic.

XXVIII.

Do not undertake rashly, nor perform with a cold Indifference: The one shews a weak Mind, the other a slothful Disposition.

XXIX.

Death pays no Respect to Riches or Nobility, founded on the most ancient Monuments. Who is he that has resisted the Power of Death? And who can exempt himself from that general Law?

XXX.

Despair makes a despicable Figure, and descends from a mean Original. 'Tis the Offspring of Fear, and great Uneasiness. It argues a Defect of Spirit, and an unhappy Constitution.

XXXI. Did

XXXI.

Did we rightly consider the Certainty of Death, and the Uncertainty of the Time, we should every Day die to live.

XXXII.

Duelling is so fashionable a Part of brutal Bravery, that a good Man is often at a Loss so to behave, as to avoid incurring either mortal Guilt, or general Contempt.

XXXIII.

Deceive not, defraud not, but keep up to the strictest Rules of Justice and Honesty; for all unjust Acquisitions will one Day prove like a barbed Arrow, that must be plucked back again, and that not without horrible Pain and Anguish, or may destroy thee eternally.

XXXIV.

Don't be seduced by a Multitude. Thou wilt stand alone when thou diest, and shalt be called to give thy Account by thyself.

XXXV.

Disappointments and Crosses that come not by thy own Folly or Negligence, are Corrections of Heaven; and it is thy own Fault if they prove not to thy Advantage.

XXXVI.

Do not say any longer that you cannot be good, you never took the Business seriously into your Thoughts; you never gave all Diligence to be so, who speaks in that manner.

XXXVII. Do

XXXVII.

Do all the Good thou canst, while thou art in Favour with Fortune, and thou wilt find the Effects of it in Time of Adversity.

XXXVIII.

Do every Thing so, as to have thine own Approbation: This is the only firm Foundation of inward Peace.

E.

I.

ENVY not the Appearance of Happiness in any Man, for thou knowest not his secret Griefs.

II.

Envy is a Vice, which, above all others, proves tormenting to the Possessor. It consumes the Flesh, and dries up the Marrow in the Bones; it is hateful to the World, and productive of mean Artifices, and sordid Projects.

III.

Excellent Speculations put but dead Colours on Virtue. He that would draw it to the Life, must imprint on it his Practice.

IV.

Ethelwald, Bishop of *Winchester*, in a Famine, sold all the rich Vessels and Ornaments of the Church to relieve the Poor with Bread, saying, *There was no Reason that*

that the dead Temples of God should be sumptuously furnished, and the living Temples suffer Want.

V.

Even the Terrors of Death are no Terrors to the Good: He that committeth no Evil, hath nothing to fear.

VI.

Emulation is a noble Passion; for though it is enterprizing, yet it is just: It keeps a Man within the Terms of Honour, and makes the Conquest for Glory fair and generous; which it does, as it strides to excel by raising itself, and not by depressing others.

VII.

Every Condition has some Trouble; so that when we court a Change, we rather seek to vary, than end our Miseries.

VIII.

Every one would be thought to be in love with Heaven, and yet few are willing to leave the Earth; they are loth to make the Exchange; either because of the Pains they must first suffer, or the Doubtfulness they entertain of the Enjoyment.

IX.

Experience tells us, that Goodness raises a nobler Passion in the Soul, and gives a better Sense of Duty, than Severity.

X.

Envious Persons are generally ungrateful, mean, proud, impotent, and malicious: They lie under a double Misfortune: Common Calamity and common Blessings fall heavy

heavy upon them : Nature gives them a Share in the first, and their Ill-nature in the latter : And having their own Troubles, and the Happiness of their Neighbours to disturb them, they need no other Ingredients of Misery.

XI.

Envy and Ambition in great Men disturb and distract Government, corrupt good Policy, and perplex the Administration of Justice and Equity.

XII.

Every Man who worships God in a foolish Manner, has foolish Notions of God ; therefore worships the Idol of his Folly, a false God, and is consequently an Idolater.

XIII.

Equality is the Life of Conversation, and he is more blameable who assumes to himself any Part above another, than he who considers himself below the rest of the Society.

XIV.

Expect not even from Prudence infallible Success : For the Day knoweth not what the Night may bring forth.

XV.

Entertain Honour with Humility, Poverty with Patience, Blessings with Thankfulness, and Afflictions with Resignation.

XVI.

Every Passion is more easily subdued, before it has been long accustomed to the Possession of the Heart ; every Idea is obliterated with less Difficulty, as it has been more slightly impressed, and less frequently renewed.

There-

Therefore combat with thy Paſſions betimes, ſo ſhalt thou eaſily conquer them.

XVII.

Epicurus mocked at all Pains that torment the Body; ſaying, *If they were ſmall, we ſhould not be concerned about them; and if violent, they would not laſt long.*

XVIII.

Education, grounded on good Principles, teaches us not to be over-joyed in Proſperity, nor too much dejected in Adverſity. It will not ſuffer us to be diſſolute in our Pleaſure, nor in our Anger to be tranſported to a Fury that is brutal.

XIX.

Eſteem not a Man wholly upon the Account of his Family: He is the beſt Gentleman that is the Son of his own Deſerts, and not the degenerated Heir of another's Virtue.

XX.

Ever expect Death, but not wiſh for it: Let your laſt Hour find you rather willing to go, than deſirous to tarry; and take care you put not off Repentance till another Day, leſt you ſee not the End of this.

XXI.

Endeavour not to perſonate and act a Part, where Truth is not at the Bottom; Nature will always be endeavouring to return, and will peep out and betray herſelf one Time or other.

XXII. Ex-

XXII.

Extraordinary Diligence is required as well to maintain, as to gain Honour; for as it is purchaſed by worthy Actions, ſo it muſt be nouriſhed by them.

XXIII.

Epictetus's Maxim, *Fear not Death, nor wiſh for it*, is as great and juſt a Rule of Life, as the moſt enlightened Reaſon could now dictate to us.

XXIV.

Endeavour to make your Fortune as well as you can, and then be content it is no worſe; and if it is not ſo good as you could wiſh it, be thankful that it is not ſo bad as it might have been; and though you are not ſo happy as you deſire, yet remember well, you are not ſo wretched as you deſerve.

XXV.

Every Thing in this Life is accidental, even our Birth that brings us into it: Death is the only Thing we can be ſure of. And yet we behave ourſelves juſt as if all the reſt were certain, and Death alone accidental.

XXVI.

Experience proves to us undeniably, that a Mixture of Good and Evil is beſt for the Generality of Men. Some Men are good in Sickneſs, or in Want, who, if they enjoyed their Health, or lived in Abundance, would not be ſo. Every Man is attacked in the reproaching of him, who has bravely ſerved his Country; and he ſcarce deſerves the Name of a Man, who can ſilently hear it.

XXVII. Every

XXVII.

Every Virtue gives a Man a Degree of Felicity in ſome Kind: Honeſty gives him a good Report; Juſtice Eſtimation; Temperance Health; and Fortitude a quiet Mind.

XXVIII.

Envy is an ill-natured Vice, it is made up of Meanneſs and Malice: It wiſhes the Force of Goodneſs reſtrained, and the Meaſure of Happineſs abated. It laments at the Sight of Proſperity, and ſickens at the Sight of Health.

XXIX.

Encroaching and deſigning Men make an Artillery of the Hopes and Fears of helpleſs, innocent People, and play it upon them at their Pleaſure.

XXX.

Envious Men loſe the Enjoyment of what they poſſeſs, by the Diſcontent they ſhew at what others enjoy.

XXXI.

Endeavour not to make mighty Appearances, and ſeem better, greater, or wiſer, than thou really art, leſt thou be examined, and ſtripped, and rendered leſs than thou ſhouldeſt be.

XXXII.

Eſtabliſh not thy Diſcourſe by Authority, Huffing, or laying of Wagers. No Man loves to be overcome by Impetuoſity; but thy Paſſion is high, becauſe thy Reaſon is low.

XXXIII. En-

XXXIII.

Endeavour with all thy Power to get ſatisfied with thyſelf; and that will make thee pleaſed in almoſt every Condition.

XXXIV.

Endeavour to take more Pleaſure in knowing thyſelf honeſt, than in knowing that all the World approves thee ſo: For Virtue is built upon herſelf, and Self-conſciouſneſs.

XXXV.

Engage not willingly in ſuch a Courſe of Life, as Nature hath made thee unfit for. Nothing can be more miſerable, and more inconſiſtent with Tranquility, than that: It is ſwimming againſt the Stream.

F.

I.

FORGET not, O Man, that thy Station on Earth is appointed by the Wiſdom of the Eternal; who knoweth thy Heart, who ſeeth the Vanity of all thy Wiſhes, and who often in Mercy denieth thy Requeſts.

II.

For a Man to be acquainted with his own Weakneſs, Vanity, and Miſery, is the higheſt Point of human Underſtanding.

III.

For a Perſon to imagine he can ſo far impoſe on the World by vain-glorious, and oſtentatious Appearances, as to eſtabliſh a laſting Reputation; is, to ſuppoſe the Public intolerably weak, and himſelf the greateſt Maſter of Learning.

IV.

Fabius Maximus would never come to a ſet Battle with *Hannibal*; but tired him with continual Delays and Marches; which made *Hannibal* ſay, *That he was more afraid of* Fabius, *who would not fight, than of* Marcellus, *who was always for fighting.*

V.

Familiarity in Inferiors is Saucineſs, in Superiors Condeſcenſion; neither of which are to be named among Companions, the very Word implying that they are equal.

VI.

Flowers of Rhetoric in Sermons, and ſerious Diſcourſes, are like the Blue and Red Flowers in Corn, pleaſing to thoſe who come only for Amuſement, but prejudicial to him who would reap Profit from it.

VII.

Felicity generally eats up Circumſpection; and when that Guard is wanting, we lie open to the Shot of general Danger.

VIII.

Fame and Opportunity have ſwift Wings; and the Difference is, that Fame goes forward, and Opportunity backward: She muſt therefore be taken by the Forelock:

For Occaſion paſt is irrecoverable, and the Loſs by Neglect irreparable.

IX.

Falſe Doctrines, deſtroyed by good Arguments, are more effectually deſtroyed than by Fire.

X.

For a Perſon to appropriate to himſelf the Reputation that ariſes from another's Performance, diſcovers a Barrenneſs of Mind, a vain-glorious Humour, a lazy Diſpoſition, and an unjuſt Principle.

XI.

Future Events muſt be left to Providence: And it is a Happineſs we are obliged to depend on it: For could Men foreſee the Good or Evil that befal them, it would take away all prudent Care to obtain the one, and avoid the other.

XII.

Forgiving Injuries, and obliging the Injurious, is a much greater, and more ingenious Pleaſure, than the higheſt Revenge can give.

XIII.

Favour is to be eſteemed, but not depended on. He that ſtands on another Man's Legs, knows not how ſoon they may fail him. Be ſure therefore never to lean ſo hard upon any Man, that if he ſinks he may give thee a Fall.

XIV.

Familiarity, it is true, may breed Contempt; but it is not to be feared from Men of Senſe, and Friendſhip cannot be promoted without ſome Degree of it.

XV. Flee

XV.

Flee not from the Unfortunate, ſeeing that To-morrow you may be of their Number; but render to them what you would expect from others, if you were in their Condition.

XVI.

Fables, Figures, Allegories, and Poems, many Times ſoften the Severities of Inſtruction, and enforce the Doctrines that are contained under them.

XVII.

Frequent the Company of excellent Men, more than of excellent Books: Thou mayeſt learn more of them than all thy Study can teach thee. For Converſation lets Things into the Mind more particularly than Reading can.

XVIII.

Furniſh thyſelf with the proper Accommodations belonging to thy Condition: But ſpend not to the utmoſt of what thou can'ſt afford, that the Providence of thy Youth may be a Comfort to thy old Age.

XIX.

Few take care to live well, but many to live long; though it is in every Man's Power to do the former, but in no Man's Power to do the latter.

XX.

From the Experience of others do thou learn Wiſdom; and from their Failings correct thine own Faults.

XXI.

Fortune is very inconſtant, and it is unreaſonable to expect an Exemption from the common Fate: Life itſelf decays, and all Things are daily on the Change.

XXII.

Few are ſo generous as to praiſe without ſome Exception; and Mens Refuſal of Commendations is generally with a Deſign to be praiſed twice.

XXIII.

Falſe Happineſs is like falſe Money, it may paſs for a Time as well as the true, and ſerves ſome ordinary Occaſions: But when it is brought to the Touch, we find the Lightneſs and Allay, and feel the Loſs.

XXIV.

Follow not the Multitude in the Evil of Sin, leſt thou alſo ſhare with them in the Evil of Puniſhment.

XXV.

Forſake the World before it forſakes thee; and do all Things to be agreeable to God, conſidering thou art always before him.

XXVI.

Flatter not thyſelf in thy Faith to God, if thou wanteſt Charity to thy Neighbour: And think not thou haſt Charity for thy Neighbour, if thou wanteſt Faith to God. Where they are not together, they are both wanting; being dead when divided.

XXVII. Fe-

XXVII.

Felicity is not in the Veins of the Earth, where we dig for Gold; nor in the Bottom of the Sea, where we fish for Pearl; but in a pure and virtuous Mind.

XXVIII.

Flatter not thyself with vain Expectations of Heaven upon the Account of thy bodily Religion; for unless thy Nature be changed, and thy Mind refined and bettered by it, thou may'st as well lay claim to Heaven, because thou eatest, drinkest, and sleepest, as because thou prayest, heareſt, and receiveſt the Sacrament.

XXIX.

Faith, Justice, Piety, Fortitude, and Prudence, are venerable, and the Possessions only of good Men; but a plentiful Estate, a brawny Arm, and a firm Body, are many Times the Portion of the Wicked. It is a Weakness for a Man to value himself upon any Thing wherein he may be outdone by Fools and Beasts.

XXX.

Faithful Obedience, and not insolent Hope, will commend thee to God. If thy Hopes be proportionable to thy Obedience, then they are regular.

XXXI.

Fix it in thy Mind as a certain Truth, that the Ways of Virtue are more pleasant to a good Man, than the Ways of Sin and Licentiousness are to an evil and vicious Man; and therefore are better and more eligible in themselves.

XXXII.

Frequent not the Company of ill Men, 'twill bring thee acquainted with Vice; 'twill make thee behold it without any Emotion: By Degrees thou wilt act it, in Time thou wilt get an Habit of it, and that Habit at last will be converted into a Necessity.

XXXIII.

Find out thy own Mistakes and Failings, in order to amend them. A Disease known, is half cured.

G.

I.

GRATITUDE is a Tribute the sensible and honest Soul pays with Pleasure to the Person who served and succoured him. He seems to find Comfort and Ease in quitting himself of this Return of Sentiment.

II.

Good Actions alone procure that Pleasure which is unattended with Pain, or bitter Reflection; and it is the only one that is permanent: All other Pleasures by a constant Use are rendered insipid; but this increases and becomes more sensible every Day.

III.

Gentle and prudent Reply to indecent and scurrilous Language, is the most severe, though innocent Revenge.

IV. God

IV.

God will not ſave us againſt our Wills; for to neceſſitate us to Goodneſs, is not try our Obedience, but to force it.

V.

God is then moſt angry when he ſuffers us to ſin without puniſhing us for it; for he always chaſtiſes them whom he loves moſt.

VI.

Good Neighbours are good Men, though they are *Samaritans.* He that is not of a neighbourly Diſpoſition, let him profeſs what Piety to God he will, failing in his Duty to Men, ſhews his pretended Piety to be Hypocriſy.

VII.

Glaucius, ſpeaking of the Deſtruction of the World, ſaid, *As the firſt was by Water, for the Heat of the Inhabitants Luſt; ſo the laſt would be by Fire, for the Coldneſs of their Zeal.*

VIII.

God is mercifully ſevere when he cuts off the Supply of our Luxury, and diſables the Power of Extravagance.

IX.

Great and good Men ought to be more valued for their Abilities, than for their Fortunes: If Virtue were eſteemed above all Things, no Favour or Advancement would change Men in their Temper.

X.

Generous and noble Spirits ſtrive as much not to be overcome in Courteſy, as the valiant and couragious not to be overcome in Battle.

XI.

Good Actions are a Treasure which we carry hence with us: If we are secure of these, it is no Matter if the World be negligent of us, and we pass our Days unregarded, and Posterity know not that ever we had a Being.

XII.

God shall be my God in Sickness and in Health, and my Trust shall be in him in both; so that in Health I shall not fear Sickness, nor in Sickness despair of Health.

XIII.

Good Actions beget Security in the Conscience, but bad ones cause Anguish and Vexation; both which are better known by Experience, than explained by many Words.

XIV.

Great is their Peace, who know a Limit to their ambitious Minds, that have learned to be contented with the Appointment and Bounds of Providence; that are not careful to be great; but being great, are careful to be humble and good.

XV.

Guilt is that which quells the Courage of the Bold, ties the Tongue of the Eloquent, and makes Greatness itself sneak, lurk, and behave itself poorly.

XVI.

Give your Heart to your Creator; Reverence to your Superiors; Honour to your Parents; your Bosom to your Friend; Diligence to your Calling; Ear to good Counsel; and Alms to the Poor.

XVII. Great

XVII.

Great and Small ſtoop their Necks to the Yoke of Death; he humbles and levels with the Duſt the oſtentatious Pride of the greateſt Powers, and no Head is exempt from his Tribute.

XVIII.

Guilt is the natural Concomitant of heinous Crimes, which ſo ſoon as ever a Man commits, his Spirit receives a ſecret Wound, which cauſeth a great deal of Smart and Anguiſh: For Guilt is reſtleſs, and puts the Mind of Man into an unnatural Working and Fermentation, never to be ſettled again but by Repentance.

XIX.

Good and well diſciplined Children are the Hopes of Poſterity, and we cannot leave the World a better Legacy.

XX.

God has promiſed his Pardon to them that truly repent To-day; but we no where read that he has promiſed it to them that put it off till To-morrow.

XXI.

Give no Alms to a wicked Perſon, if thou thinkeſt ſuch Alms will ſupport his Vice; as if he will continue in Idleneſs, or if he will ſpend it in Drunkenneſs or Wantonneſs.

XXII.

Get the true Reins of thy own Paſſions and Affections into thy Hands; and then outward Occaſions may, it's true, exerciſe thy Virtues, but they cannot injure them:

For there's a Way to be wise and good in Spite of Occasions.

XXIII.

Good Intentions will never justify evil Actions, nor will a good Action justify an ill Intention; both must be good, or neither will be acceptable.

XXIV.

Good Books are a Guide to Youth, and an Entertainment to Age; they support us under Solitude, and keep us from being a Burthen to ourselves: When we are weary of the Living, we may repair to the Dead, who have nothing of Peevishness, Pride, or Design, in their Conversation.

XXV.

Good and Evil, are much greater in our Imaginations of them, than they are in Effect; and Men are never so happy or unhappy as they think themselves.

XXVI.

Give not up thyself to Pleasure and Ease; for if thou usest thyself thereto, thou shalt not be able to sustain the common Troubles of Life; and much less Adversity, if it happen.

XXVII.

Give every one the Honour or Respect that is due to his Place: But ever more for his Goodness, than for his Greatness.

XXVIII.

Glory not in making others drunk: What Joy can'st thou take in that Victory, where the Devil wears the Garland, and the Reward is Hell?

XXIX. Ge-

XXIX.

Generally ſpeaking, it is better to go to the Houſe of Sorrow, than that of Mirth; for the Holydays of Rejoicing are moſtly the Vigils of Repentance.

XXX.

Guard thyſelf from the firſt Impreſſions of Vice; for if thou can'ſt but ſo far ſubdue thy Paſſions, as to gain Time for cooler Thought, thou wilt eaſily attain to a good Government of thyſelf afterwards.

XXXI.

God and Nature have made us no more Needs than they meant to ſatisfy: And if thou thyſelf wilt make more, thou may'ſt look for Satisfaction even where thou can'ſt get it.

XXXII.

God encourages us to be good by glorious Promiſes, and deters us from Ill by ſevere Threatenings: If neither of theſe will do, we are loſt.

XXXIII.

God will not at the laſt Day judge of Men by their Names and Titles, but by their Hearts and Lives; only it will go worſe with a Man that calls himſelf a *Chriſtian*, and yet lives like an *Heathen* or *Infidel*.

XXXIV.

Generoſity wrong placed becometh a Vice; a princely Mind will undo a private Family: The Expectations of the World are beſt anſwered, by acquitting thyſelf in that Manner which is preſcribed to thee by thy Condi-

tion,

tion, and not by running upon ſuch Things as belong not to thee.

XXXV.

God has made our preſent Satisfaction and our Duty ſo much of a Piece, that we cannot tranſgreſs the latter without breaking the former.

H.

I.

HEARKEN unto the Voice of Conſideration; her Words are the Words of Wiſdom, and her Paths ſhall lead thee to Safety and Truth.

II.

Hope, by religious Faith, if grounded on Morality, exalts the Mind to greater Happineſs than Acts of Virtue can do, without Faith; becauſe Men may be ſtrictly Moral; but, wanting Faith, can build no Hopes on the Reward of their Virtue from the ſupreme Being.

III.

He who prays out of Cuſtom, or gives Alms for Praiſe, or faſts to be accounted religious, is but a Phariſee in his Devotion, a Beggar in his Alms, and an Hypocrite in his Faſts.

IV.

He who does as well in Private as in Public, gives himſelf a good Teſtimony that his Purpoſes are full of Honeſty and Integrity.

V. He

V.

He that neglects to reform himſelf till it grows into Faſhion, does not conſider that the vaſt Empire Vice has gained in the World, was by the Depravity of ſingle Perſons.

VI.

He that riſeth up early, and lieth down late; he that exerciſeth his Mind with Contemplation, and his Body with Action, preſerveth the Health of both.

VII.

He that makes himſelf the common Jeſter of a Company, has but juſt Wit enough to be a Fool.

VIII.

Humility is the grand Virtue that leads to Contentment: It cuts off the Envy and Malice of Inferiors and Equals, and makes us patiently bear the Inſults of Superiors.

IX.

How unworthy the Name of rational Creatures are thoſe, who found their Happineſs ſolely on the Miſery of others; and who, being corroded with deteſtable Envy, make the Happineſs of their Neighbour an eternal Source of Miſery to themſelves.

X.

He who ſpends moſt of his Time in vain Sports and Recreations, is like him whoſe Garments are all made of Fringes, and his Diet nothing but Sauce.

XI.

Happy is the Person that can say, *I should be glad if all the World knew my Heart. Let my Enemies sit in Judgment upon my Actions; fairly scanned, I fear not the Result.*

XII.

He gives not always the best Alms that gives the most. If you cannot give bountifully, give freely; and what you want in Ability, supply by a chearful Temper in giving.

XIII.

Happy that Philosophy which arises from the Soul itself, and not from the Tumult of our Passions; that has Reason for its Support, and can bid Defiance to Error and Prejudice! It encreases with our Years, preserves us in Peace, cherishes solid Pleasure, and rises superior to every Perplexity that the Caprices of Fortune can possibly expose us to.

XIV.

Happy is the Man who can be acquitted by himself in Private, by others in Public, and by God in both.

XV.

He loves Virtue, that loves and honours it wherever it is seen. But he who is envious, or angry at a Virtue, that is not his own, is not covetuous of the Virtue, but of its Reward and Reputation.

XVI.

He who sleeps long in the Morning, and sits up late at Night, inverts the Order of Nature, and hurts his Constitution, without gaining any Time; and he that will do it meerly

meerly in Compliance with the Fashion, ought not to repine at a fashionable State of bad Health.

XVII.

He, who when he should not, spends too much, shall, when he would not, have too little to spend. *Diogenes* wittily asked an Halfpenny of the frugal Man, and a Pound of the Prodigal; because the first, he said, might give him often; but the other, e're long, would have none to give.

XVIII.

How little do we know of the Works of God, how few of them fall under our Observation! And those few surpass all our Knowledge; the more we know of them, the more they astonish us.

XIX.

Human Life is but a transitory State of Probation: A good Person will consider himself as travelling through it to a better, and will put up with all the Hardships of the Journey, in Hopes of an ample Reward at the End of it.

XX.

How can the Duties of Religion be practised by those who either do not know them, or do not think them necessary.

XXI.

Honours upon Earth confer nothing which may make our Life more truly happy: If they add to our Joys, the more are our Fears: If they augment our Pleasure, our Care and Troubles are proportionably encreased: Great Persons are like Flags on the Tops of Ship-Masts; as they are more high, so are they more exposed to the Winds and Weather.

XXII.

High Gaming is an Immorality, a ſordid Vice, the Child of Avarice, and a direct Breach of that Commandment which forbids us to covet what is our Neighbour's.

XXIII.

He that you would make your Friend, let him be virtuous: For an ill Man can neither love long, nor be long beloved: And the Friendſhip of vicious Men may rather be called Conſpiracies than Friendſhip.

XXIV.

Health is the Daughter of Exerciſe, who begot her on Temperance: She is altogether fair, lovely, and graceful: The Roſe bluſheth on her Cheeks, the Sweetneſs of the Morning breatheth from her Lips; Joy, tempered with Innocence and Modeſty, ſparkleth in her Eyes, and from the Chearfulneſs of her Heart ſhe ſingeth as ſhe walks.

XXV.

He is a Monſter of Ingratitude, who employs the Reputation that is given him, to deſtroy his that gave it.

XXVI.

He who would be before-hand with the World, muſt be before-hand with his Buſineſs: It is not only ill Management; but diſcovers a ſlothful Diſpoſition to do that in the Afternoon, which ſhould have been done in the Morning.

XXVII.

He that once turns aſide to the Allurements of unlawful Pleaſure, can have no Security that he ſhall regain the Paths of Virtue.

XXVIII. Hope

XXVIII.

Hope is an active and vigorous Principle; it is furnished with Light and Heat to advise and execute; it sets the Head and Heart at Work, and animates a Man to do his utmost: 'Tis sometimes so sprightly and rewarding a Quality, that the Pleasure of Expectation exceeds that of Fruition: It refines upon the Richness of Nature, and paints beyond the Life; and when Reality is thus outshined by the Imagination, Success is a Kind of Disappointment; and to hope is better than to have.

XXIX.

He that considers how soon he must close his Life, will find nothing of so much Importance, as to close it well; and will therefore look with Indifference upon whatsoever is useless to that Purpose.

XXX.

He that is not in this Life what he perswades others to, is like a Mountebank, that hates to take the Pills he recommends to others.

XXXI.

He who intends the Improvement of his Parts, must exactly mind the prudent spending of his Time.

XXXII.

Holiness and Purity are inexpressibly beautiful and amiable Perfections, but of too bright a Glory for Sinners to contemplate with Delight and Satisfaction.

XXXIII.

How happy would Mankind be, if every one would sit down quiet and contented with that Station of Life where-

wherein Providence has placed him; and not give Way to the ſond Conceit that he can act a Part, in Deſpite of Nature itſelf, becauſe he ſees it done by another. Beſides, to aim at thoſe Things which are not ſuitable to our Nature, Condition, or Ability, runs us upon many ſilly Projects, that very often end in our Diſgrace, if not our Ruin.

XXXIV.

He who would be ranked above the Vulgar, muſt raiſe his Thoughts and Actions above them. For it is in Life as in a Play, wherein it is not ſo much regarded who is Prince and Beggar, as who acts the Prince and Beggar beſt.

XXXV.

He who would live at Eaſe, ſhould put the beſt Conſtruction on what paſſes in Buſineſs and Converſation; for nothing creates more Diſquietude, than to ſuppoſe there was Malice and Contempt meant him in every Action he does not underſtand.

XXXVI.

He who reſolves to repent, but does not reſolve to repent preſently, does not ſincerely reſolve to repent, but only reſolves to delay his Repentance, and not to amend now: And probably may never do it 'till it is too late to do him any Good.

XXXVII.

He that has nothing but his Extraction and Titles to ſet him forth, is no better than his Great-Grand-Father's Tomb.

XXXVIII.

Hearken to the Voice of thy own Reaſon (not Fancy) ſpeaking within thee. And whenever thou art convinced that thou oughteſt to do any Thing, do it quickly

and

and certainly; ſay to thyſelf, I ought, and therefore I will.

XXXIX.

He who will hazard his own Life for a Trifle, knows nothing of its Value; and he who will draw into the ſame Danger that of another Perſon, knows nothing of his Duty to himſelf or to his Neighbour.

XL.

He is a good Man whom Commendation for well-doing encourages; but he is not honeſt, who will not be good without Commendation. But he is a truly righteous Man, who dares do Good, when to do ſo is made infamous.

XLI.

Happineſs does not conſiſt in the Things themſelves, but in the Reliſh we have of them; and a Man hath attained to it when he enjoys what he loves and deſires himſelf, not what other People think lovely and deſirable.

XLII.

He who needs no Counſel or Advice, muſt be more than Man; but he that refuſeth all Counſel, is worſe than a Beaſt.

XLIII.

He who is ſo impertinent as to trouble Company with the Greatneſs of his Pedigree, or the many Virtues of his Family, comes not to enjoy his Friends, but to receive *Homage*; and therefore ought to pay the Reckoning.

XLIV.

Hate not Opinions for being contrary to thy own; nor be angry to ſee a Difference between thine and other Mens Judgment. Thou art not bound to rectify all

Mens

Mens Mistakes. And it is not certain, but thou thyself may'st be in the Wrong.

XLV.

How much Happiness may we attain to in a Lifetime, by being diligent, careful, active, and considerate; and how much Misery may we bring upon ourselves, by Sloth, Sottishness, and Carelessness.

XLVI.

Have a most particular Care of thy private Thoughts and Actions. Bear it always in Mind that God sees thee now, and thy Conscience will bear Witness against thee afterwards.

XLVII.

F Human Happiness is at best but comparative: The utmost we should hope for here, is such a Situation, as, with a self-approving Mind, will best carry us through this present Scene of Trial.

XLVIII.

He who would relish Success, should keep his Passions cool, and his Expectations low, and then it is possible his Fortune may exceed his Fancy; for an Advantage always rises by Surprize, and is almost double by being unlooked for.

XLIX.

He that belches out Rage, that exerts Power, and practises Violence in Defence of his Tenets; does it because those Means are the best he can use in their Defence, or else he ill defends them.

L.

He who would oblige, muſt be ſubmiſſive to his Superiors, courteous to his Equals, and friendly to his Inferiors.

LI.

He who lies under the Dominion of any one Vice, muſt expect the ordinary Effects of it: If lazy, to be poor; if intemperate, to be diſeaſed; and if luxurious, to die betimes, *&c.*

LII.

Hold the Reins of thy Paſſions and Affections; and then outward Occaſions may exerciſe thy Virtues, but ſhall not injure them.

LIII.

He is a happier Man who wants many Things in this Life, and enjoys Contentment; than he that has all Things, but wants this Bleſſing.

LIV.

He who rightly obſerves the Inconveniences that accompany Knavery, muſt believe it his Intereſt to be honeſt.

LV.

He is not like to paſs his Life with much Eaſe, that gives ear to every Thing he hears: For as it raiſes an unjuſt Jealouſy in our Mind, and at the ſame Time anſwers no End, except it be to promote the Sin of Lying, every wiſe Man will take care that ſuch diſſonant Sounds ſhall go no further than in at one Ear, and out at the other.

LVI. He

LVI.

He that neglects Religion to purſue the vain Pleaſures of this Life, makes his Addreſs to a Shadow: And the more he purſues the admired Trifle, the more it flies from him.

LVII.

Hypocriſy is a more modeſt Way of Sinning than Profaneneſs; it ſhews ſome Reverence to Religion, and does ſo far own the Worth and Excellency of it, as to acknowledge that it deſerves to be counterfeited: Whereas Profaneneſs declares openly againſt it, and endeavours to make a Party to drive it out of the World.

LVIII.

He that ſpareth in every Thing, is an inexcuſable Niggard: He that ſpareth in Nothing, is as inexcuſable a Madman. The Mean is, to ſpare in what is leaſt neceſſary, to lay out more liberally in what is moſt required in our ſeveral Circumſtances.

LIX.

He can ſcarcely be ſaid to live, who employs not his Time to his own Improvement, and ſome Way to the Advantage of others.

LX.

He who repeats thoſe Crimes with Pleaſure, which his Impotency cannot act, is equally with him who does them.

LXI.

He that by Night lives and wanders like a Beaſt (as Drunkards, Gameſters, and Debauchees do) lives by Day more like a Brute than a Man.

LXII. He

LXII.

He that puts off Repentance to a Death-bed, ſhews that he would never mind God or his Soul at all, if it were not for meer Neceſſity, and Fear of Damnation.

LXIII.

He that loſeth his Morning Studies, gives an ill Precedent to the Afternoon, and makes ſuch a Hole in the Beginning of the Day, that all the winged Hours will be in Danger of flying out thereat.

LXIV.

He who deſigns to make himſelf happy, muſt look to his Thoughts before they come to Deſires; and ſhould entertain no Thoughts that will cauſe a Bluſh when they appear in the World.

LXV.

He that reſigns his Peace to little Caſualties, and ſuffers the Courſe of his Life to be interrupted by fortuitous Inadvertencies, or trivial Offences, delivers up himſelf to the Direction of the Wind, and loſes all that Conſtancy and Equanimity which conſtitute the chief Praiſe of a wiſe Man.

LXVI.

He who is choice of his Time, will alſo be choice of his Company; leſt the firſt engage him in Vanity, and the other make him criminal, by throwing himſelf and his Time away.

LXVII.

He who hopes to be truly bleſſed hereafter, without being holy here, is as unwiſe as he that expects to attain the End without the Means.

LXVIII.

Human Life is ſhort, conſidering what we have to do in it; uncertain as to what we ſhall do in it; and always mix'd with what we have done, and what remains for us to do.

LXIX.

He who conſents to the Tranſgreſſion of his Friend, or is ſo meanly ſpirited, as not to divert him from it, when probably he may, becomes himſelf guilty of the ſame Fault.

LXX.

Haſty and paſſionate Reſolutions work no Change upon the Soul; and till a Man hath made a new Judgment of Things, it will be in vain for him to make any new Reſolutions; becauſe it is impoſſible that any Reſolution ſhould be laſting, that is not founded in the Judgment.

LXXI.

Have a great Care not to be tranſported by Paſſion; Anger begins with Folly, and ends with Repentance.

LXXII.

Have Patience awhile; Slanders are not long-lived: Truth is the Child of Time; e'er long ſhe ſhall appear to vindicate thy Cauſe.

I.

IT is no ſmall Happineſs to be thought innocent, but a greater to be void of Offence: Shun therefore the leaſt Appearance of Evil, that you may not be ſuſpected; and if you cannot avoid both, chuſe rather to be ſuſpected when you don't deſerve it, than to do Evil without being ſuſpected.

II.

It is no Shame not to know that which one has not had the Opportunity of learning; but it is ſcandalous to profeſs Knowledge, and remain ignorant.

III.

It is as much the Intereſt, even in this World, as it is the Duty, of every Man, be his Station what it may, to be grave, ſober, chaſte, regular, honeſt, and benevolent.

IV.

It was *Seneca*'s Counſel to his Friend *Lucilius*, when he went about doing any Thing, *That he ſhould imagine* Cato *or* Scipio *to be preſent.*

V.

If Man that is born of a Woman be full of Trouble, it is well he has but a ſhort Time to live; and if his Life be full of Miſery, it is a Bleſſing that his Days are but a Span long.

VI.

If Riches encreaſe ſet not thine Heart upon them, but let thy Mind hold Pace with them; and think it not enough to be liberal, but munificent.

VII.

It is barbarous to refuſe Succour and Comfort to Perſons in Trouble and Miſery; but to inſult, and add to the Weight of their Misfortunes, is brutiſh and cruel in the higheſt Degree.

VIII.

Ingratitude makes Men Rebels againſt the Principles of Nature, who ought to be ſhun'd as an infectious Air, ſince there is no human Law to puniſh them.

IX.

Inure thyſelf to digeſt ſmaller Troubles; and by the Exerciſe thereof thou wilt enable thyſelf to bear greater.

X.

If thou art in ſuch a Condition as doth place thee above Contempt, and below Envy, and wanteſt not Health, thou canſt not, by any Enlargement of Fortune, be made really more rich, or more happy, than thou art.

XI.

It is a certain Mark of a great Mind, in the preſent Gale of Proſperity, to preſerve the Soul from Pride and Inſolence; and in the rough Storms of Adverſity, to ſhun depreſſing Anxiety.

XII.

If at any Time thou ſhouldeſt be overmuch preſſed to do any Thing haſtily, be careful. Fraud and Deceit are always in Haſte: Diffidence is the Right-Eye of Prudence.

XIII.

Imitate what is good wherefoever thou findeſt it, tho' among *Turks*, *Jews*, *Pagans*, or *Hereticks*: And abominate Evil, though in thy neareſt Relation.

XIV. In

XIV.

In whatſoever Condition thou art, ſtill aſk thyſelf, What would my *bleſſed Saviour* have thought, ſaid, and done, in this Caſe.

XV.

It is a glorious Thought of an ancient Heathen, who makes *Chiron* refuſe the Offer of Immortality on Earth, from the Conſideration of its Pains; and declare Life, without a Condition of leaving it, not worth a wiſe Man's Acceptance.

XVI.

If thou art not in Fault thyſelf, and haſt not contributed to thy Misfortune, comfort thyſelf; thou art not the firſt honeſt Man that hath been ruined.

XVII.

If ever thou ſhould'ſt grow hot and eager in the Purſuit of Riches, thou wilt do well to conſider how they will appear to thee in a dying Hour.

XVIII.

Ill-natured Contention betokens a bad Cauſe, or a bad Temper; and hardly ever tends to promote Knowledge.

XIX.

It highly concerns every one to ſtudy in their full Day, before the dark Hours approach, ſo to live, as may afford Reflections that will ſoften the Agony of the laſt Moments when they come, and let in upon the departing Soul a Ray of divine Mercy, to illuminate its Paſſage into an awful Eternity.

XX.

It may be a leſs Evil to commit Sin, and not love it, than to love Sin, and not ſo frequently commit it: The

ſormer argues Weakneſs of Grace, but the other the Corruption of Nature.

XXI.

Ill Examples are as catching as Diſeaſes; and the Mind is as liable to Infection as the Body.

XXII.

It is a great Diſhonour and Shame to employ excellent Faculties, and Abundance of Wit, to humour and pleaſe Men in their Vices and Follies.

XXIII.

Idleneſs is indeed the Burial of a living Man; an idle Perſon being as uſeleſs to any Purpoſes of God and Man, and as unconcern'd in the Changes of Life, as one that is dead.

XXIV.

If thou canſt reflect upon thy Actions with Satisfaction and Complacency, thou may'ſt look all the World in the Face, as knowing the more curiouſly thou art watched, and the more exactly thou art ſcanned, the more highly ſhalt thou be eſteemed by all that are wiſe and good.

XXV.

If there be aught upon Earth ſuited to the native Greatneſs of the human Mind, and worthy of Contention, it muſt be to aſſert the Cauſe of Truth, and to ſupport the fundamental Rights and Liberties of Mankind.

XXVI.

If you are in Haſte to commit Sin, conſider beforehand what Strength you have to bear the Chaſtiſement of God.

XXVII. It

XXVII.

It is a great Folly to heap up much Wealth for our Children, and not to take Care concerning the Children for whom we get it. It is as if a Man ſhould take more Care about his Shoe, than about his Foot.

XXVIII.

It is to be lamented that many eminent Writers, who are capable of exalting Virtue, and putting Vice out of Countenance, throw away their Time upon Subjects merely ſpeculative, diſintereſting, and unedifying.

XXIX.

It is not ſo much this or that Profeſſion or Quality among Men that gives us Honour and Eſteem; but the well or ill behaving ourſelves in thoſe ſeveral Stations.

XXX.

If thou art innocent, thou ſhouldeſt be no more affected when thou art called guilty, than thou ſhouldeſt be if they call thee ſick, when thou art well.

XXXI.

If it ſhould pleaſe God to ſend thee ſome little Comfort, take that as an Earneſt of more: And if he exerciſe thee with leſſer Croſſes, take them as Preparatives to greater. Have no Will of thine own, but endeavour to be thankful for the one, and patient in the other; and contented with God's Hand in both.

XXXII.

It is Pride that makes Men blind to all the good Qualities of others; and when, by Chance, proud Men are

convinced of any Perfection in others, the Poſſeſſor is the Mark of their Envy.

XXXIII.

Ingratitude muſt be a very great Sin, as it is quite contrary to the Nature of that Divine Being, who always delights in Mercy, and whoſe Vengeance always follows ſuch as repay Evil for Good.

XXXIV.

In teaching thy Child, rather dally with him than terrify him; for no Art or Science entereth into the Mind, that is driven in forcibly. Diſcretion and Mildneſs will lead a Child, but Paſſion and Puniſhment will frighten away his Wit, and dull his Underſtanding.

XXXV.

If a Matter doth not entirely pleaſe, yet, if thou canſt forbear being much troubled at it, it cannot much hurt thee.

XXXVI.

It is a moſt improving Exerciſe, as well with Regard to Style as to Morals, to accuſtom ourſelves early to write down every Thing of Moment that befalls us.

XXXVII.

It requires great Prudence and Caution to be capable of reproving: He that would reprove a Friend, muſt not only watch a proper Opportunity, but conſider the Temper of the Perſon he reproves: If both theſe are not carefully obſerved, we are in Danger of loſing our Labour and our Friend.

XXXVIII.

Indulge not a drowſy Temper in Bed. Why ſhould'ſt thou live but half thy Days? In the Grave there will be ſleeping enough.

XXXIX. It

XXXIX.

It is the Property of truly-knowing Men to decline Esteem: To be covetous of Applause discovers a slender Merit; and Self-conceit is the ordinary Attendant of Ignorance.

XL.

In the Morning, think what Difficulties and what Temptations thou art like to meet with in the Day, and fortify thyself particularly against them.

XLI.

If thou admittest every one into the Number of thy Friends, thou prostitutest thy Life to all Comers. If thou joinest with none, thou wantest one of the greatest Comforts and Helps thou canst here enjoy. No Man is happy without a Friend.

XLII.

It is a treacherous Love not to reprove a Fault in a Friend, for Fear of his Anger; but it is the Height of Folly for any Man to be angry at the candid Reproof of a Friend.

XLIII.

It is the highest Ingratitude to overlook a thousand Mercies, and murmur at one Affliction.

XLIV.

Insult no Man in Affliction; it is Baseness in respect of the World; and it is Impiety in respect to God.

XLV.

In Company, where there are Strangers, it is right for young People, who would wish to be thought well of, to hear every one speak before they allow themselves to talk.

XLVI.

It is in Virtue as it is in Arts; we arrive to Excellency in both, by frequent Practice, and vigorous Perſeverance.

XLVII.

In all thy Actions know God ſees thee; this will make thee fear him; and in all thy Actions labour to ſee him; this will make thee love him.

XLVIII.

If you would avoid Sin, fly Temptations; he that does not do his utmoſt Endeavour to avoid the one, cannot expect Providence ſhould defend him from the other.

XLIX.

In thy Jugdment and Eſteem of Men, conſtantly prefer the good Temper of their Minds, and Honeſty of their Actions, above all the Excellencies of their Eloquence or Knowledge.

L.

If thou canſt ſo prepare for thy latter End, and arrive to that Paſs, that no Affection to an earthly Thing detains thee in this World, thy Confidence and Conſolation at the Hour of Death will be unſpeakable.

LI.

It is Imprudence to put a Man's whole Fortune on the Hazard of any one Proſpect, conſidering the Inſtability of human Affairs.

LII.

It is the higheſt Wiſdom to tread the Paths of Virtue in the Morning of our Days, that the Evening may terminate

minate with a ſmiling Serenity, and, when the Struggles of reluctant Nature are over, the Soul may ſecurely wing its Way to the ſettled Regions of unmoleſted Security.

LIII.

If vulgar Opinion hath lighted the Lamp of thy Name, ſupply it with thy own Oil, leſt it go out and ſtink.

LIV.

Imprint this Maxim deeply in your Mind, *That there is nothing certain in this human and mortal State*; by which Means you will avoid being tranſported with Proſperity, and being dejected in Adverſity.

LV.

It is as dangerous to be wilfully ignorant, as to know and not obey; for we are as much bound to know our Duty, as obliged to practiſe it.

LVI.

If the Action you take in Hand be honourable and uſeful, let not an ill Accident diſcourage you, nor a good one make you careleſs.

LVII.

It is God, O Man, who hath created thee; thy Station on Earth is fixed by his Appointment; the Powers of thy Mind are the Gifts of his Goodneſs; the Wonders of thy Frame are the Work of his Hand.

LVIII.

It is not the Circumſtance of Life that gives one Man juſt Preference above another; but the Behaviour in that Circumſtance, that makes the Diſtinction.

LIX.

Injuries done to private Persons sometimes are better resented with Forgiveness than Justice, respecting the Consequences, Tranquility, Safety, and Happiness of the injured Forgiver.

LX.

It is natural for Youth to be fond of their own Abilities; and therefore nothing should be omitted to make them acquainted with the Extensiveness of Science, the Narrowness of Man's Capacity, and inspire them with a Love of Virtue.

LXI.

In order to form a Judgment of the Tempers of Men with whom we incline to have a close Connection, we should attend to their Behaviour upon slight Disappointments or Provocations; and then we shall be able perhaps to decide what is to be ascribed to Art in them, and what to Nature.

LXII.

It is better, in a critical and uncertain Situation, to apprehend without Cause, than to subject one's-self to Surprize for Want of Forethought; so in difficult Points it is better to doubt, than to suffer one's-self to be deceived for Want of Circumspection.

LXIII.

Idleness is the greatest Prodigality; it throws away Time, which is invaluable in respect of its present Use; and when it is past, cannot be recovered by any Power of Art or Nature.

LXIV.

It is infinitely more honourable to forgive a Wrong than to revenge it; the one makes us like God, but the other makes us like the Devil.

LXV. In

LXV.

In all thy Defires let Reafon go along with thee, and fix not thy Hopes beyond the Bounds of Probability: So fhall Succefs attend thy Undertakings, and thy Heart fhall not be vexed with Difappointments.

LXVI.

It is better to have natural Parts without Learning, than Learning without good natural Parts; but when thefe join together, they render a Man every Way compleat.

LXVII.

In this Syftem of Beings, in reference to the all-perfect Being, and to one another, there unavoidably muft be different Degrees of Perfection; of courfe, what fome call abfolute Imperfections, tho' really only Degrees of relative Perfections, are adapted to the Rank and Degree they hold in the Univerfe.

LXVIII.

If thou defireft Eafe, in the firft Place take Care of the Eafe of thy Mind, for that will make all other Sufferings eafy; but nothing can fupport a Man whofe Mind is wounded.

LXIX.

If thou wouldeft ftudy to Advantage, keep a peaceful Soul within a temperate Body. Fulnefs of Humours, and Turbulency of Spirits, diftract the Thoughts, and difable Judgment.

I.

KNowledge and Learning, Riches and Honour, even in their moſt reſplendent Gallantry, are all but inſignificant Pageantry, without Piety and Virtue.

II.

Keep no Company with a Man who is given to Detraction: To hear him patiently, and ſhew a Countenance of Encouragement, is to partake of his Guilt, and prompt him to a Continuance in that Vice which all good Men ſhun him for.

III.

Knowledge, as far as it may be uſeful, makes Life very agreeable, Arts and Sciences delight the Mind; and a ſtudious Application to Buſineſs in Youth, makes Age comfortable.

IV.

Keep your own Secrets; for if you diſcover them to another, and he reveals them, you ſhould pardon him for it, ſince he is only treacherous by your Example.

V.

Keep your Deſires within reaſonable Bounds: He who has the Neceſſaries of Life, and is therewith content, enjoys enough; but the Perſon unſatisfied in the Station Providence has placed him, will hardly ever be pleaſed.

VI.

Knaves have a ſecret Cunning to draw in the Credulous, by the Performance of ſmall Things, that they may the more eaſily impoſe upon them in greater.

VII. Kind-

VII.

Kindness and Beneficence fix an Interest in the Minds of Men, and will procure us an Ascendancy, when all the Ties of Fear and Dependance fail.

VIII.

Knowledge fills the Mind with entertaining Views, and administers to it a perpetual Series of Gratifications. It gives Ease to Solitude, fills a public Station with suitable Abilities, and, when tempered with Good-nature and Courtesy, gives a Lustre to the Possessor.

IX.

Keep a low Sail at the Entrance of your Estate; you may rise with Honour, but you cannot go back without Shame: For a good Beginning commonly makes a good Ending.

X.

Knowledge, like Wealth, is a Talent given us of God; and as we have nothing but what we receive of him, we should imitate his Love to us, by being always ready and willing to communicate any Thing to our Friend that may improve either his Mind, or his Morals.

XI.

Keep Company with Men of Reputation for Honesty, Wisdom, Virtue, and Ingenuity; thou wilt improve much by such Company: But if thou makest thyself a Companion of those that are any Ways scandalous, their Faults will stick upon thee, tho' thou shouldest not be guilty of them.

XII. Know-

XII.

Knowledge, ſoftened with Complacency, and good Breeding, will make a Man equally beloved and admired; but being joined with a ſevere and moroſe Temper, it makes a Man rather feared than reſpected.

XIII.

Knowledge is praiſed and deſired by Multitudes, whom her Charms could rouſe from the Couch of Sloth; whom the fainteſt Invitation of Pleaſure draws from their Studies; to whom any other Method of wearing out the Day is more eligible than the Uſe of Books; and who are more eaſily engaged by any Converſation, than ſuch as may rectify their Notions, or enlarge their Comprehenſions.

XIV.

Keep ſuch Company as you may improve, or that may improve you; and if you or your Companions cannot make one another better, rather leave, than grow worſe by them.

XV.

Knowledge and Practice mutually promote and help forward one another. Knowledge prepares and diſpoſes for Practice, and Practice is the beſt Way to perfect Knowledge of any Kind.

XVI.

Knowledge, and a ſweet Temper, are the two Qualifications moſt neceſſary for an Entertainment: Without the former the Converſation will be too trivial; without the other, too rude and tireſome.

I.

LIberality ſhould have ſuch a Mixture of Prudence, as not to exceed the Ability of the Giver; and be rightly ſuited to the Circumſtances of the Receiver.

II.

Let your Words agree with your Thoughts, and be followed by your Actions; be careful in your Promiſes, and juſt in your Performances; for it is better to do and not promiſe, than to promiſe, and not perform.

III.

Life has its Spring, its Summer, its Autumn, and its Winter. Many find a Paſſage from the firſt to the Grave; and thoſe who ſurvive both the Summer and the Autumn, muſt inevitably fall beneath the chilling Blaſts of Winter, and the frozen Hand of Death will open for them the dreary Portals of the Tomb.

IV.

Let not your Thoughts dwell too much upon this World, where you yourſelf do but ſojourn.

V.

Let not Proſperity put out the Eyes of Circumſpection, nor Abundance cut off the Hands of Frugality: He that too much indulges in the Superfluities of Life, ſhall live to lament the Want of its Neceſſaries.

VI.

Let not Hope allure, nor Fear deter thee from doing that which is right; ſo ſhalt thou be prepared to meet all Events with an equal Mind.

VII. Love

VII.

Love Labour; if you do not want it for Food, you may for Physick: It strengthens the Body, invigorates the Mind, and prevents the fatal Consequences of Idleness.

VIII.

Let not your Fear be so great, as to rob you of a modest Assurance; nor your Boldness such, as to cause you to forget Respect.

IX.

Life, in which nothing has been done or suffered to distinguish one Day from another, is, to him that has passed it, as if it had never been; except that he is conscious how ill he has husbanded the great Deposit of his Creator.

X.

Love is a fleeting Thing, little better than a Name, where Morality or Virtue does not distinguish the Object of it.

XI.

Labour not only to know what you ought, but to practice what you know; and be careful to make others better by your good Counsel; or at least, not to make them worse by your Example.

XII.

Life is short; but comfort thou thyself with this: The fewer thy Days are in Number, the fewer shall be thy Troubles, and the sooner shalt thou arrive at Happiness.

XIII.

Little Reading, and much Thinking; little Speaking, and much Hearing; frequent and ſhort Prayers, with great Devotion, are the beſt Ways to be wiſe, to be holy, and to be devout.

XIV.

Little do thoſe know the Force of innate Principles, who imagine, that Penury, or a Priſon, can bring a right turn'd Mind to be guilty of a Baſeneſs, in order to avoid a ſhort liv'd Evil.

XV.

Let no Condition ſurprize you, and then you cannot be afflicted in any: A noble Spirit muſt not vary with its Fortune. There is no Condition ſo low, but may have Hopes; nor any ſo high, that is out of the Reach of Fears.

XVI.

Let ſome few Friends and Books, a chearful Heart, and an innocent Conſcience, be thy conſtant Companions.

XVII.

Live ſo that when Death comes you may embrace like Friends, not encounter like Enemies.

XVIII.

Let nothing in this World tempt thee to wrong thy Conſcience: So wilt thou keep Peace at Home; which will be a ſweet Refuge to thee in the Day of Trouble.

XIX.

Love bears various Names, according to the Object about which it is exercised; for with Respect to Injuries, it is called Meekness; and to Forgiveness, it is Mercy; as it pities the Distressed, we call it Compassion; and as it relieves them, Charity; and in the Concernment of a Friend, it is Friendship.

XX.

Let your first and greatest Care be to get the Dominion of your own Passions, and to bring every Movement of the Soul under Subjection to Conscience, Reason, and Religion, those three lovely Guides set over the human Conduct.

XXI.

Let a Man desire to be wise; and if he has this Wish, it is likely he may never have an Occasion for many more.

XXII.

Let no Pleasure tempt thee, no Profit allure thee, no Ambition corrupt thee, no Example sway thee, no Persuasion move thee, to do any Thing which thou knowest to be evil.

XXIII.

Let all thy Remarks and Observations be committed to Writing every Night; and so, in a short Time, thou wilt have a Book of Prudence and Experience of thy own making. How many fine Things hath the best of us forgot!

XXIV.

Learn to know the darling Passion of your Soul; and if it be employed on a wrong Object, know it is that which has cut you out most Work for Repentance; and know

know alſo, that it requires a noble Reſolution and Fortitude of Mind, to ſubdue what Nature ſtrongly prompts us to.

XXV.

Let Virtue and Innocence accompany your Diverſions, leſt what you take for a Cordial prove a Poiſon.

XXVI.

Let Eternity be much in thy Thoughts; and then the fading Vanities of this World will have the leſs Eſteem in thy Mind.

XXVII.

Let the Faults of others excite thy Pity towards them; thy Caution as to thyſelf; and thy Thankfulneſs to God, if he hath hitherto preſerved thee from the like.

XXVIII.

Let your Meditations be frequent on thoſe Subjects which moſt naturally and effectually tend to improve thy Underſtanding, and rectify thy Conduct; for theſe Things contribute to real Happineſs.

XXIX.

Life made memorable by Crimes, and diverſified thro' its ſeveral Periods by Wickedneſs, is reviewed only with Horror and Remorſe.

XXX.

Let your Promiſes be ſincere, and ſo prudently conſidered, as not to exceed the Reach of your Ability: He who promiſes more than he is able to perform, is falſe to himſelf; and he who does not perform what he has promiſed, is a Traitor to his Friend.

XXXI. Leave

XXXI.

Leave future Occurrences to their Uncertainties; think that which is present thy own; and lay not out thy Soul so much in Expectation of Good, as in thy Passage to it, to enjoy nothing but Evil.

XXXII.

Let not any Passion drive thee to Cruelty: For whoever is guilty of Cruelty, his Heart is at that Time Hell, and the Devil is in it.

XXXIII.

Let the Society thou frequentest be like a Company of Bees gathered together to make Honey; and not of Wasps, which do nothing but hum, devour, and sting.

XXXIV.

Letters are a Proxy Method of conversing at a Distance; therefore write them in almost as familiar a Stile as thou wouldest discourse with the Person, if he were actually present.

XXXV.

Look upon vicious Companions as so many Engines planted against thy Life and Happiness; and accordingly fly from them, as thou wouldest from the Mouth of a Cannon. Make no Acquaintance with those whom nothing will satisfy, but that thou go to Hell with them for Company.

XXXVI.

Let the Morning and Noon of your Life be spent in acquiring Virtue, Honour, Knowledge, and good Humour; and in your Evening you will have no Reason to com-

complain of the Loſs of Youth and Beauty. Time will do you no other Injury than it does a Tree, when it changes its Bloſſoms into Fruit; or than it does Statues, Medals, and Pictures, whoſe Price and Value is enhanc'd by their Antiquity.

XXXVII.

Let not your Recreations take up too much of your Time, but chuſe ſuch as are healthful, ſhort, diverting, and fit to refreſh you; but by no Means make them your main Buſineſs to perplex and tire you.

XXXVIII.

Let your Wiſhes be moderate, ſolicitous about nothing ſo much as the Favour of your God, and the Preſervation of your Virtue and good Name.

XXXIX.

Let your Charity be private, and bear ſome Proportion to your Eſtate; leſt God proportionate your Eſtate to your Charity.

XL.

Live not on Opinions; but think for thyſelf, and act with Reaſon; and ſhun carefully the Contagion which communicates itſelf by the Ways and Manners of thoſe we converſe with.

XLI.

Live well, and make Virtue thy Guide; and then let Death come ſooner or later, it matters not. Then it will be a friendly Hand that opens the Inlet to a certain Happineſs, and puts an End to doubtful and allayed Pleaſures.

XLII.

Let the Cuſtom of the Times be what it will, ſuffer no Man to lead thee into Vice and Folly: Therefore vigilantly

gilantly avoid Oaths, idle Words, vile Expreſſions, foul Proverbs, all Things tending to Prophaneneſs, Immorality, Obſcenity, Buffoonry, Ruſticity, and whatſoever is unfit to be uttered in the Preſence of ingenious, well-bred, worthy Gentlemen.

M.

I.

MEN ſhould ſearch into Nature for the Knowledge of Truth; and employ on any Subject the Talents of Rationality God has given them.

II.

Men are generally delighted with the bright Parts of *Learning* in others, and deſire ſuch Qualifications; yet they will not imitate the indefatigable Induſtry by which they aſcend to ſuch Perfection.

III.

Murmur not at the ſeeming Frowns of Providence, and the Diſtribution of Riches in this imperfect State; for they are continually fluctuating like the Waves of the Ocean, and ſoon diſſipated like the Morning Miſt.

IV.

Mark the Senſe and Matter of what you read, as well as the Words; ſo ſhall you both enrich your Tongue with Words, and your Wit with Matter; and Judgment will grow as you advance in Age.

V. Make

V.

Make not your Neighbour's Fault appear greater than it is, nor your own less; for to excuse your own Fault, is to double it; and to aggravate another's by Detraction, is to make it your own.

VI.

Mens *Happiness* or *Misery* depends altogether as much upon their own *Humour* as it does upon *Fortune*.

VII.

Many, by appearing too fearful, and jealous of being deceived, have tempted others to deceive them.

VIII.

Men are not only apt to forget the Kindnesses that have been done them, but, which is a great deal worse, they many times hate the very Persons that have obliged them.

IX.

Men who principally affect popular Approbation, run some Danger of living and dying well known to others, and little known to themselves; ignorant of the State of their Souls, and forgetful of the Account they must render up to God.

X.

Men who are commodious to none but themselves, are not worthy to be esteemed in the Commonwealth.

XI.

Men of Knowledge and Virtue find such Pleasure and Satisfaction in calm Consideration, above what others do in

in vulgar Diverſion, that by the *one* they enjoy and know, and by the *other* they learn to forget themſelves.

XII.

Misfortunes are often ſent to reduce us to a better Reliance than we have been accuſtomed to fix upon; therefore when Calamities befal us, we ought to look into ourſelves, and *fear*.

XIII.

Men who neglect God, neglect their own Safety; are active to procure their own Ruin; they flee from their own Happineſs, and purſue their own Miſery; and make Haſte to be undone.

XIV.

Many Perſons, greatly unhappy, may live to ſee many happy Days, if they will not heighten unavoidable Accidents into guilty Deſpondency.

XV.

Men love thoſe Things, and do them with Eaſe, to which they have been long inur'd and accuſtom'd; and, on the contrary, Men go againſt Cuſtom with great Regret and Uneaſineſs: Therefore it is commendable in the higheſt Degree early to incline the Minds of Youth to Principles which will accuſtom them to virtuous Practiſes.

XVI.

Maintain ſuch Dignity of Conduct as may check the Petulance of Vice, and ſuffer none to contemn you; yet ſhew ſuch Modeſty of Temper as may encourage Virtue, and induce all to love you.

XVII.

Men complain of the Length of Art, and Shortneſs of Life; but if we would acknowledge our Error herein, we ſhould

ſhould own that this Unhappineſs comes not from hence, that our Life is too ſoon at an End, but from our Beginning in Virtue and Learning too late.

XVIII.

Muſick, when rightly ordered, cannot be eſteemed too much; for it recreates and exalts the Mind at the ſame Time, and infuſes an unexpected Vigour; makes the Impreſſion agreeable and ſprightly, and ſeems to furniſh a new Capacity, as well as a new Opportunity, of Satiſfaction.

XIX.

Many who could have conquered their Anger, have been unable to combat againſt their Pride, and have purſued Offences to Extremity of Vengeance, leſt they ſhould be inſulted by the Triumph of an Enemy.

XX.

Men who are deſcended from noble Blood, born to enjoy great Eſtates, grac'd with Titles of Honour, may, notwithſtanding, be very unhappy, if they want Virtue, which is not hereditary.

XXI.

Meekneſs of Temper ſhewn by a Perſon defending his unjuſtly-queſtioned Character, demonſtrates a Greatneſs of Mind, ſuperior, in that Inſtance, to that of the Cenſurer.

XXII.

Make choice of ſuch Company which you can improve, or which can improve you; and if your Companion can't make you, and you cannot make him better, rather leave him bad, than grow worſe by him.

XXIII.

Make the Thoughts of Mortality familiar, and habituate thyſelf into a Capacity of dying: This will prevent

the great Amazement which a Fit of Sickness might cause.

XXIV.

Make prudent Haste; it is better to go leisurely, and rest now and then, than to run full drive, and lose thy Breath and Strength, and so fail in thy Journey.

XXV.

Manage thy Affairs with Hope and Courage; for Fear and Backwardness in Business secure thee not from the Perils that cause them, but often lay thee more open to them: They disable exceedingly, and, for the most Part, procure Miscarriage and Shame.

XXVI.

Murmur not at the Dispensation of God, but correct thine own Heart; neither say within thyself, If I had Wealth, or Power, or Leisure, I should be happy; for know, they all of them bring to their several Possessors their peculiar Inconveniencies.

XXVII.

Many rich Men lose the Enjoyment of a plentiful Estate, by endeavouring to rob an honest Neighbour of a bare Competency; such Men are not only a Plague to themselves, but a continual Vexation to all that live near them.

XXVIII.

Make use of Time if thou valuest Eternity. Yesterday cannot be recalled: To-morrow cannot be assured: To-day only is thine; which, if thou procrastinatest, thou losest; which Loss is lost for ever.

XXIX.

Make thyself thy great Study, and learn to estimate and value thyself justly. He that knoweth not what is fit for

for one in his Circumſtances, will never be able to maintain a due Eſteem.

XXX.

Money is the Miſer's God, which he ſalutes at an humble Diſtance, and dares not be too familiar with: When a *Bond* or *Mortgage* fails, there is nothing can ſupport his Spirits, or keep him within the Compaſs of Decency: How paſſionately does he lament over the Parchment Carcaſe, when the Soul of the Security is departed: His Humour and his Face is put into Mourning; and ſo would the reſt of his Perſon, were it not for the Charge.

XXXI.

Magnanimouſly aſſert your own Judgment, where you know it to be right; and ſcorn a ſervile truckling to the Names or Opinions of others, however dignified.

N°.

I.

NEVER be aſhamed to own you have been in the wrong; for it is but ſaying in other Words, that you are wiſer To-day than you was Yeſterday.

II.

Nothing is ſo wild and ungovernable as the Paſſions, when they have overpowered and got the Maſtery of Reaſon.

III.

No Man can be eminent without Application; and an ordinary Genius, with Application, may go farther than

a great one without: For Art is gained by indefatigable Labour.

IV.

Nothing can be great which is not right: Nothing which Reason condemns can be suitable to the Dignity of the human Mind.

V.

No Man ought to take Things upon Trust, nor flatter himself that he knows more than he does; the one discovers an extraordinary Weakness of Mind, and the other a ridiculous Conceitedness.

VI.

Nothing better shews the little Value which God puts upon Riches, Preferments, and worldly Advantages, than his indifferent Dispensation of them, and the Unworthiness of those who generally possess them.

VII.

Nothing is a greater Argument of Wisdom, than the prudent Management of our Time; which will, upon serious Reflection, produce the greatest Satisfaction.

VIII.

Never censure a Man for not attaining his End; for the highest Degree of Prudence cannot insure the most inconsiderable Event.

IX.

Never try to be diverting without being useful; say nothing that may offend a chaste Ear, nor suffer a rude Jest to intrude upon good Manners; for the Practice of Indecency not only discovers thy Wickedness, but also the very Want of common Sense.

X. Neg-

X.

Neglect not the present Time of Repentance, because you cannot assure yourself of a better Opportunity: You are no where commanded to repent *To-morrow*, nor promised greater Ability to do it then.

XI.

Nothing shocks a great Mind more than to see Merit placed in a false Light, and made the Subject of Contempt.

XII.

No one is out of the Reach of Misfortune; no one therefore should glory in his Prosperity.

XIII.

No Faith is to be expected from him that will take Bribes; for the more he gets, the more his Desires are enlarg'd; and he will not refuse the next Bribe, tho' it clash with the Interest of the former.

XIV.

No Man's Calling is a Hindrance to Religion, but a Part of it; and by performing the Duties of Piety in their proper Seasons, and spending the rest of our Time in any honest and useful Employment, we make our whole Life a perpetual serving of God.

XV.

None generally find more Dissatisfaction in earthly Things, than those who most indulge themselves with the immoderate Enjoyment of them.

XVI.

Never talk over-much of what you know, left you be ſuſpected to talk of what you do not know: And tho' Silence is not always the Mark of a wiſe Man, yet Noiſe and Impertinence do certainly diſcover the Fool.

XVII.

No Man that believes the Threatnings of God, and the Judgment of another World, would ever ſin, but that he hopes to retrieve all again by Repentance: But it is the greateſt Folly in the World to commit any Sin upon this Hope; for that is, to pleaſe one's-ſelf for the preſent, in hopes to have more Trouble afterwards than the Pleaſure comes to.

XVIII.

Nature ſeldom changes with the Climate; and it is very rare that he that goes abroad a Fool, ſails or rides into good Senſe.

XIX.

Nothing can ſkreen Men from the Power of Death; his Blows are inevitable, becauſe he is every-where, and his Scythe ſtrikes down Young as well as Old.

XX.

No Security's in wicked Company, where the Good are often made bad, and the Bad always worſe. If your Buſineſs leads you into ſuch Company, take Care you do not tarry there.

XXI.

Next to leaping into Hell without any Repentance at all, doubtleſs the moſt deſperate Folly a Man can be guilty of, is to defer his Repentance till he is dying.

XXII. Never

XXII.

Never fear Want; the ſame Providence which took Care of you before you came into the World, will never be wanting to you now you are in it: It is but little that we need, and it will not be long before we ſhall be freed from all Manner of Want.

XXIII.

Never do that in Proſperity, or in a jolly Hour, which thou may'ſt be likely to repent of in Adverſity, or when thy light Humour is over. Evermore think of what is to come.

XXIV.

No Poſſeſſions can be good to thee, but by the good Uſe thou makeſt of them; without which, Wealth, Power, Friends, Servants, &c. will but help to make thy Life uneaſy.

XXV.

Neither envy nor admire the fading Honours of Mortality; for when a Man is on the higheſt Pinnacle of human Glory, he ſtands uneaſy; nor can he deſcend from thence but by a Precipice.

XXVI.

Never ſquander away thy precious Time, when thou findeſt thyſelf fit for Study or Buſineſs. Oh! that is a golden Hour; loſe it not, whatever happens in the Way to catch it from thee.

XXVII.

Never antedate your own Misfortune; for that is to aggravate it: For the mere Apprehenſion of being unhappy may often more diſquiet us, than the Unhappineſs itſelf.

XXVIII.

Not to be provoked at all is beſt; but if you are at any Time moved, never correct till the Fume of thy Paſſion be ſpent; for every Stroke Fury ſtrikes is ſure to hit ourſelves at laſt.

XXIX.

Nothing is more uncertain than Praiſe, as it depends on the changeable Tempers of Men; for what one Man may give from Flattery or Good-nature, another may take away by Envy or Detraction; and the Number of the latter exceeds that of the former.

XXX.

Neglect not Manners, as though they were little Things. They are frequently what the World judgeth us by, and for which it decides for or againſt us. A Man may have Virtue, Capacity, and good Conduct, and yet be, by Reaſon of Roughneſs, inſupportable.

XXXI.

No true Friendſhip can be unleſs among good Men: Vicious Men may divert, and crafty Men barter, good Turns for their Intereſt; but only wiſe and juſt Men can give a laſting Entertainment.

XXXII.

Never truſt a malicious Man upon the Account that you have done him good Offices; for you have but fed a Dragon, that will devour you if ever you come within the Reach of his Claws.

XXXIII.

Never let Paſſion or Malice make thee reveal that which Love and Friendſhip before bound thee to conceal.

XXXIV. Never

XXXIV.

Never to ſpeak in Superlatives is the Sign of a wiſe Man; for that Manner of ſpeaking always wounds either Truth or Prudence. Immoderate Commendations are ſo many Proſtitutions of Reputation, in that they diſcover the Weakneſs of the Underſtanding, and the bad Judgment of him that ſpeaks.

XXXV.

Nothing is more abſurd than to hope for a Heaven of refined and ſpiritual Happineſs, and, at the ſame Time, to lead a ſenſual Life as an Introduction to it.

XXXVI.

Never commend any Man to his Face, but rather commend him to others, that they may have a good Opinion of him: Neither diſpraiſe any Man behind his Back, but rather tell him privately of his Faults, that you may work a Reformation in him.

XXXVII.

No Wonder that a Man ſhould loſe himſelf by looking out of himſelf for himſelf. Thou art to be found truly no-where but in thyſelf; every-where elſe thou meeteſt with but only thy own Shadow, and thy own Phantom.

XXXVIII.

No Prejudices are ſo ſtrong as thoſe that are fixed in the Minds of Men by Education: And of all the Prejudices of Education, none are ſo violent, and hard to be removed, as thoſe about Religion, yea, tho' they be never ſo groundleſs and unreaſonable.

XXXIX.

Nothing is truly fine, but what is fit; and juſt ſo much as is proper for thy Circumſtances, is much finer than all thou can'ſt add to it: When thou once breakeſt through theſe Bounds, thou launcheſt out into a wide Sea of Extravagance; and then every Thing will become neceſſary, becauſe thou haſt a Mind to it; not becauſe it is fit for thee, but becauſe ſome Perſon elſe hath it.

O.

I.

OBSERVE the various Actions and Tempers of Men, and paſs by human Infirmities with a generous Greatneſs. Criticiſe upon nothing more than your own Actions; and you'll ſee Reaſon enough to pardon the Weakneſs of others.

II.

Our Paſſions are like Convulſion-Fits, which, though they make us ſtronger for a Time, leave us weaker ever after.

III.

Our Intereſt and Inclinations have a ſtrange Power of deceiving us: A ſtrong Affection, or a Diſlike, is apt to repreſent Matters in a different Light, and to alter the moral Appearances of Things.

IV.

Old Men, for the most Part, are like old Chronicles, that give you dull, but true Accounts of Times past, and are worth knowing only on that Score.

V.

Of all Associations, there is none so firm and noble as when virtuous Men are linked together by a Correspondence of Manners, and Freedom of Conversation.

VI.

Oppression makes a poor Country and a desperate People, who always wait an Opportunity to change. Therefore, *He that ruleth over Men should be just, ruling in the Fear of God.*

VII.

One promising Chance of a treacherous Die flatters an improvident Gamester with his own Hands to throw away his Wealth to another.

VIII.

One of the Fathers says, That there is but this Difference betwixt the Death of old Men, and of young Men; that old Men go to Death, but Death goes to young Men.

IX.

Our Virtues are immortal, and true Honour will be their Recompence; an Honour which we shall receive from God, and which will continue to all Eternity.

X. Our

X.

Our Poſſeſſions are only given us in Truſt; and we are bound to diſtribute them in the Name, and according to the Will, of Divine Providence.

XI.

Our beſt Prayer in Affliction, in doubtful or critical Situations, is, That God's Will may be done, and that we may be reſign'd to it.

XII.

One Day profligate Men will be convinced, that what they call Friendſhip is Chaff and Stubble; and that nothing is worthy of that ſacred Name, that has not Virtue for its Baſis.

XIII.

Of all the foolifh Sins that infect and poiſon Youth, none is ſo abſurd as common Swearing; becauſe Vice and Folly are mixed together, without any apparent Advantage.

XIV.

Our preſent Time ought to be managed with a judicious Care; ſince we cannot ſecure a Moment to come, nor recall the leaſt Part of one that is paſt.

XV.

One ought always to ſide with Reaſon and Duty; ſo that neither vulgar Paſſion, nor tyrannical Violence may be able to make one abandon them.

XVI.

Of him that hopes to be forgiven it is indiſpenſibly required, that he forgive: It is therefore ſuperfluous to urge any

any other Motive. On this great Duty Eternity is ſuſpended.

XVII.

Opportunity loſt cannot be recalled; therefore, it is the higheſt Wiſdom in Youth to make all the ſenſible Improvements they can in their early Days; for a young overgrown Dunce ſeldom makes a Figure in any Branch of Learning in his old Days.

XVIII.

Of all Kinds of Converſation, avoid jeering: One Jeer ſeldom goes forth, but it returns with its Equal; and they together beget a Quarrel.

XIX.

Opportunity is both ſhort and uncertain; therefore by no Means neglect it. Our Time is very ſhort; but the Time of doing good is much ſhorter.

XX.

One good Turn deſerveth another, is a common Saying; and, indeed, Gratitude is excited by ſo noble and natural a Spirit, is ſo juſt and equitable, and ſo much every Man's Duty, that he ought to be looked upon as the vileſt of Creatures, who has no Senſe of it.

XXI.

Often think how near thou ſtandeſt to another World; and what an Account thou muſt give there. And ſo live now, as will be moſt for thy Comfort at Death.

XXII.

Of all good Qualities, from the Beginning accuſtom a Child to ſpeak the very preciſe Truth; And when he hath

hath committed any little Fault, do not affright him into lying, and silly Excuses: But by Mildness and Security from chiding, at the first beget in him the Courage of confessing his Faults. Great Actions of Honour and Justice depend upon Veracity.

XXIII.

Of all Injustice, that is the greatest which imposes on us under the specious Shew of *Kindness* and *good Meaning*.

XXIV.

Open not thy Soul to Avarice, unless thou resolvest to lead a vexatious and miserable Life when others rejoice. If thou hearkenest to that cursed Passion, it will make thee endure all the Inconveniencies of Poverty, in the Midst of thy Gold and Silver; and thou wilt not so much live as languish. The Condition of a covetuous Person is so unhappy, that the greatest Mischief thou can'st wish him is, that he should live long.

XXV.

Our secret Griefs and Uneasinesses about Mens Opinions of us, make those Men neither better nor worse towards us. Do thou but walk virtuously, and inoffensively, and never imagine or care what they think or say of thee. This will procure great Quiet and Consolation.

XXVI.

Of all the Excellencies that make Conversation, good Sense and good Nature are the most necessary; but good Humours make it pleasantest.

XXVII.

Opportunities neglected, may not only debar us of many great and noble Advantages, but may create many

many melancholy Reflections and anxious Thoughts; since they do not often happen, and when past, are irrecoverable.

XXVIII.

Of two Objects tempting at a Distance, on contrary Sides, it is impossible to approach one, but by receding from the other; by long Deliberation, and dilatory Projects, they may be both lost, but can never be both gained.

XXIX.

Of what a Blessing is that Man possessed, who, when Calamity assails him, can acquit himself, his *Intentions* at least; and say, *This I have not brought upon myself: It is an inevitable Evil: A Dispensation of Providence I will call it, and submit to it as such.*

XXX.

Our Superfluities are the Poor's Right, and God having assigned them as theirs, when we with-hold them, we rob them of their Right.

P.

I.

PRIDE is of so intoxicating a Nature, that it often destroys Reason, and corrupts the Judgment; which two Endowments, when forfeited, render us equal, if not inferior, to Brutes.

II.

Preceptors above all Things ſhould educate Youth in Principles of Piety and Virtue, and inure them to good Habits; for early Impreſſions have a great Influence on their future Judgment and Conduct, to make them happy or unhappy.

III.

Prefer a great Concern of your Neighbour's to a ſlight one of your own; but if they are equally circumſtanced, you are at liberty to ſerve yourſelf firſt.

IV.

Poor is the Extent of human Science at beſt; and thoſe who know the moſt, know but juſt enough to convince them of their own Ignorance.

V.

Perſons ſuddenly advanced to great Preferment, ought to examine how much they deſerve that Honour. It is generally the Misfortune of corrupt Nature to impute that to their own Merit, for which they ought to thank the Providence of God.

VI.

Paſſions, however Men may endeavour to conceal them by Art, and to put them off under the Dreſs of Piety and Honour, the Diſguiſe will ſome Time or other prove too thin, and all will be diſcovered.

VII.

Pythagoras cauſed to be writ on his School, *He that knows not what he ought, is a Brute: He that knows no more*

more than he hath need of, is a Man: And he that knows all that may be known, is a God among Men.

VIII.

Pride is always an ignorant, lazy, and cowardly Acquiescence in a false Appearance of Excellence, and proceeds not from Consciousness of our Attainments, but Insensiblity of our Defects.

IX.

Prefer solid Sense to Wit; never study to be diverting, without being useful; commend nothing so much as strict Virtue; let no Jest intrude upon good Manners; nor say any Thing that may offend a chaste Ear.

X.

Persons in Calamity, when they wish for Death, should be sure that they wish for it from proper Motives. Worldly Disappointments will not, of themselves, warrant such Wishes.

XI.

Patient enduring a necessary Evil, is Adversity overcome, which merits no small Reputation; and willingly undergone, is the greatest Virtue: Sufferings are the Trial of a gallant Spirit.

XII.

Put a Bridle on thy Tongue; set a Guard before thy Lips, lest the Words of thine own Mouth destroy thy Peace.

XIII.

Pleasure and Recreation are really necessary to relax our Minds and Bodies from too much Labour and constant Attention; but then they should be such as are innocent as well as diverting.

XIV. Pitch

XIV.

Pitch upon ſuch a Courſe of Life as is honeſt and Praiſe-worthy, and Cuſtom will ſoon make it both eaſy and delightful.

XV.

Poverty is not a State to be deſired; and though a wiſe Man will be content under it, yet he is ever ready to embrace every fair Opportunity, and uſe every lawful Means, to better his Condition.

XVI.

Pride hides our Faults from ourſelves, and magnifies them to others. It will make a Man dictate to his Superiors, of whom he ought to learn; and rather than not *appear* wiſe, chooſe to continue ignorant.

XVII.

Proſperity is ſo unhappy a Thing to ſome Men, that they never come to the Knowledge of themſelves, till they are taught it by Adverſity.

XVIII.

Perſons of accidental or ſhadowy Merit, may be proud; but inborn Worth is always as much above Conceit as Arrogance.

XIX.

Provide yourſelf not only with defenſive, but offenſive Weapons: The firſt you may uſe on all Occaſions; but the latter only in Caſes of Neceſſity.

XX. Peace

XX.

Peace and Tranquility are as far banished from the Mind of the avaritious Man, as Honesty and Fidelity from his Heart; his Breast is made subservient to the Tortures of Suspence, and continually racked by the fiercest Extremes.

XXI.

Proud Men commonly vilify the Person they have wronged; thinking thereby to excuse the Wrong they have done, by multiplying the Guilt of the injured Person.

XXII.

Procure with all Diligence, that in every Place and Action thou may'st be inwardly free, and Master of thyself; and all Things are under thee, when thou art Lord of thy Actions.

XXIII.

Permit not thyself to go beyond, or defraud thy Brother in any Matter; for the Lord is the Avenger of all such.

XXIV.

Place not thy Felicity on fleeting Objects, nor stretch out thine Hands to grasp at Shadows. Build not thy Joys on an ærial Foundation, nor place thy Hopes on the Phantoms of a waking Dream.

XXV.

Porcia, the Daughter of *Cato*, being asked when she would marry, answered, When I find a Man that seeks *me* more than *mine*.

XXVI. Put

XXVI.

Put forth all your Strength in honouring of God, and doing his Commandments: For that Time ſhall end in a bleſſed Eternity, that is prudently and zealouſly ſpent in God's Service.

XXVII.

Paſſion very often makes the wiſeſt Men Fools, and very often too inſpires the greateſt Fools with Wit.

XXVIII.

Plato ſaid, That the certain Way to be truly rich, is, not to be ſolicitous ſo much to encreaſe a Fortune, as to give Limits to our own Deſires: For whoſoever is graſping at more, confeſſes he is ſtill in Want.

XXIX.

Praiſe is like *Ambergreaſe*; a little of it is ſometimes a very agreeable Scent; but a Lump of it held long to the Noſe, is a diſagreeable Stink.

XXX.

Prepare not thyſelf for eminent Actions more out of Glory than Conſcience: Thy ſhorteſt Way to arrive at Glory ſhould be, to do that for Conſcience, which other Men do for Glory.

XXXI.

Proſecute with the greateſt Faith and Conſtancy not what pleaſeth thee from an animal or carnal Senſe, but what thy Conſcience judges to be ſimply the beſt.

XXXII.

Pitiful! that Man ſhould ſo care for Riches, as if they were his own; yet ſo uſe them, as if they were another's: That when he might be happy in ſpending them, will be miſerable in keeping them; and had rather dying leave Wealth with his Enemies, than being alive relieve his Friends.

XXXIII.

Providence generally mingles ſuch a Quantity of Bitter with the Sweets of Proſperity, as not to ſuffer us to believe ourſelves independent, leſt we forget ourſelves, and our great Benefactor.

XXXIV.

Prepare for Misfortunes, and keep thyſelf always ready to war with Adverſity: Viciſſitudes unexpected may turn back the Wheels of Proſperity; and Changes, ſudden as the Whirlwinds of the Deſert, may deſtroy all thy pleaſing Hopes of a long continued Succeſſion of Delights.

XXXV.

Prudence is a chriſtian, as well as a moral Virtue: Without it Devotion degenerates into Superſtition, Liberality into Profuſeneſs, and Zeal is a pious Frenzy.

XXXVI.

Praiſe being the Reward for good Deeds, and Diſpraiſe the Puniſhment for bad, they ought not to be confounded in the Application.

XXXVII.

Put not off the Conſideration of dying to the Hour of Death; that Moment is not proper to fit thee for dying

ing well: Thou oughteſt to think ſeriouſly of it, when thou art in fulleſt Health, and thy Mind is undiſturbed.

XXXVIII.

Phocian, the *Athenian*, was a very juſt and a very poor Man; when a great Sum of Money was offered him, and he was adviſed to take it for his Children's Sake: No, ſaid he, if they are unlike me, this Money will contribute to their Luxury; but if they are like their Father, this little Spot of Land will maintain them.

XXXIX.

Provide againſt, and reſiſt the Beginnings of Evil; thoſe Diſorders which are at firſt but little, gather Strength in Tract of Time, and perhaps may grow irreparable. But when the Evil doth excel Power of Reſiſtance, 'tis beſt, by timing and diſcreet wating, to expect Opportunities; for Things in Time may receive contrary Revolutions.

Q.

I.

QUARRELS are often raiſed about the meereſt Trifles, and yet when once begun, they are with the greateſt Difficulty imaginable brought to a friendly Concluſion.

II.

Quintilian, a Man of great Ability and Probity, lays it down as a Rule in forming a perfect Orator (that is a *Pleader* or *Advocate* at the Bar of Juſtice) that none but a juſt

a juſt Man, one poſſeſſed of all the moral Virtues, as well as gifted with the Ability to ſpeak well, can be ſo.

III.

Quantity without Quality is worth nothing: The former is generally valued by the Ignorant, and the Covetous: The firſt is debarred from taſting an Excellence, and the other by endeavouring to gain much, diſcerns but little: It is only a Perſon of a generous Temper, and penetrating Judgment, that has regard to Quality.

IV.

Quintilian, who was a very accurate Judge of Mankind, was pleaſed to ſee Youth weep, when they were outdone by their School-Fellows; for the Senſe of Diſgrace, *he ſaid*, would make them emulous, and Emulation would make them Scholars.

V.

Quietneſs carries its own Reward along with it. Have an Averſion to all unprofitable Debates; ſtudy to inform your Mind, and reform your Life.

VI.

Quarrel not raſhly with Adverſities, not yet underſtood; and overlook not the Mercies often bound up in them.

VII.

Quintilian was ſo fine an Orator and School-maſter, that he received his Pay out of the public Treaſury: Learning and Induſtry cannot be poor, being always neceſſary in a Common-Wealth; and the Encouragement of them is a Prince's greateſt Honour.

VIII. Quiet-

VIII.

Quiet-minded Men have always Peace within; for though the natural Paſſions of human Nature do accompany them, yet they are always calm and eaſy, becauſe they are ever content with the Diſpenſations of Divine Providence.

IX.

Quarrelſome People are always at War, and they are often captious and contentious, even in the moſt inoffenſive Company; ſo that it is a great Mark of Wiſdom (for once) to let them have their own Way; but yet it will be a greater Mark of Wiſdom, ſo to mark them, as not to be abuſed a ſecond Time.

X.

Quevedo, in his Viſions, aſks the following Queſtion: How, ſays he, can Death be ſudden to a Being, who always knew that he muſt die, and that the Time of his Death was uncertain?

R.

I.

REPROOF, that ſavours more of the cautioning Friend, than of the ſatirizing Obſerver, always calls for Gratitude.

II.

Retirement, which is a Priſon and a Puniſhment to the Fool and the Sinner, is a Paradiſe to the Wiſe and Good.

III. Reality

III.

Reality and Truth have all the Advantages of Appearance, and many more: If the Shew of any Thing be good for any Thing, ſurely Sincerity is much better.

IV.

Religion received from Authority, not Conviction, makes the Profeſſor a Finger-watch, to be moved forward or backward, as may beſt ſerve his Turn.

V.

Remember Judgments are not ſent in vain, nor Mercies beſtowed without Commiſſion: The Actions of Omnipotence are directed by infinite Wiſdom, which cannot err.

VI.

Recreation after Buſineſs is allowable; but he that follows his Recreation inſtead of his Buſineſs, ſhall in a little Time have no Buſineſs to follow.

VII.

Reproof from a Friend ſhould never be reſented: How can we expect to avoid the Cenſure of our Enemies, if we will not ſuffer our Friends to hold a Looking-Glaſs before us, to let us ſee our Imperfections in it?

VIII.

Reputation is to be preſerved with all the Care imaginable; yet we muſt not neglect a known Duty to uphold it; for that were to change ſolid Gold, for burniſhed Braſs.

IX.

Religious Faith agreeing with Morality, refines the Affections, and fills the Mind with Serenity and Composure.

X.

Riches are given thee, that thou may'ſt paſs thy Life eaſily: But Life is not given thee, that thou may'ſt keep up Riches.

XI.

Read Men and ſtudy living Libraries: This is the moſt uſeful Piece of Learning for thee, if thou meaneſt to make one in the World.

XII.

Rather run than be drawn into the Path of Righteouſneſs; but neither run or be drawn into Sin: Be not perſuaded by any Means to be evil, but be good without any Perſuaſion.

XIII.

Refuſe the Favours of a mercenary Man, they will be a Snare unto thee, thou ſhalt never be quit of the Obligation.

XIV.

Revenge is a Thing God hath ſolely reſerved to himſelf; and ſince none but he truly knoweth how to uſe this Part of Juſtice, he would no more put it into the Hands of Men, than he doth Thunder and Tempeſts.

XV.

Reſolve upon nothing of Moment, but by the Advice and Permiſſion of right Reaſon; and when thou haſt once reſolved,

resolved, let nothing be able to divert the Execution, but a Countermand from the same Authority.

XVI.

Remember, that superior Talents demand a superior Exercise of every good Quality; and that where they produce not this salutary Effect, but the contrary, it were far better for the Possessor to have been for ever without them.

XVII.

Religion is the most chearful Thing in the World, and forbids us nothing but what corrupts the Purity of our Minds, and Manners, and breaks the Power of Corruption.

XVIII.

Run not the Risque of accumulating a large Acquaintance, and various Familiarities; for thereby thou wilt set open thy Gates to Invaders, that will plunder thee of thy precious Time.

XIX.

Riches, State, and Supremacy, can procure us only a customary Respect, and make us the Idols of an unthinking Croud; while Knowledge and Learning will always recommend us to the Love of such as are in a superior Class, who esteem the Merit of a Man's Understanding far more than the bare Sound of Birth and Fortune.

XX.

Remember that you sleep not without a Recollection of the Actions of every Day, that what is bad, may be the Matter of godly Sorrow; and what is good, of hearty Thanksgiving.

XXI.

Religion does not consist in Notions; and is of no Account, unless it establish in us not only Matter of Knowledge and Speculation, but such a Frame and Temper of Mind, as is productive of a holy and virtuous Life.

XXII.

Reprehend not any in the Midst of his Passion: He will hear nothing in the Rage and Roar of his Anger. But afterwards, when his Spirits grow weary and flag again, is the proper Time to bring him to Reflection; then thy Reasons will be heard, when he is inclining himself to Reason and Reflection.

S.

I.

SOME in their Discourse are so scandalously obscene, as to repeat their Debaucheries with such Warmth of Pleasure and Delight, as makes it hard to determine whether there is more Guilt in the Fact they have committed, or their nauseous Relation of it.

II.

Self-love, which is implanted in us to serve ourselves, should teach us, by our Wants, to serve others: Whenever it is found not to tend to this End, it is a Baseness unworthy a human Being.

III. Since

III.

Since Mens Opinions are as various as their Faces, it is no Wonder that ſome diſcommend thoſe Performances which others approve.

IV.

St. *Auguſtine* ſays, that though God can be merciful without our Merits, becauſe he is good; yet he cannot condemn us without our Demerits; becauſe he is juſt.

V.

Salvation, and Damnation, are Things of no common Importance; and therefore it highly concerns every one not to be miſtaken in the Notions they form of Religion; for the Nature of Things cannot be altered by Mens Fancies, nor will God be mocked, or impoſed on.

VI.

Serve God in thy Youth, whilſt thou haſt Spirit and Abilities: Why ſhould he take the Devil's Leavings, when thou art worn out, and can'ſt ſin no more?

VII.

Sloth is an Argument of a mean and degenerate Mind, which is content to grovel in a deſpicable State; and aims at nothing that is great: It diſpoſes a Man to live precariouſly and ungratefully on the public Stock, as a Burthen of the Earth, and an inſignificant Cypher among Men.

VIII.

Silence is the Sanctuary of Prudence, and was never ranked with Folly. A Reſolution diſcovered, ſeldom

meets with due Esteem. He who declares himself, is obnoxious to Censure; and if he succeeds not, he is doubly blamed.

IX.

Saving Knowledge is the Perfection of Knowledge; and to be wise to Salvation, is consummate Wisdom.

X.

Self-love is that base Inclination of Man, who, consulting less his Reason than Appetites, seeks for his Happiness in himself alone, acts only for himself, and refers all to himself and the present Life.

XI.

Since Advancement is so dangerous, take heed of being too ambitious, and think yourself high enough, if you can but stand upright.

XII.

Slothful Persons are commonly conceited, and their Conceitedness is the natural Issue of their Ignorance; their Indisposition to Labour not suffering them to consider the Nature of Things where any Difficulty arises; and therefore they are content with a superficial Glance.

XIII.

Study thyself to rectify thy own Temper, and if by Constitution thou art inclined to any Error, particularly take care to amend such Inclination, to govern it by Reason, and over-rule it by Prudence.

XIV.

Study before-hand how to suppress Anger, and cure all Passions; what to do, and what Evasion to make, in Time of Danger, Fear, and Surprize.

XV. Study

XV.

Study thy own Conduct, and not that of others. Examine thyself without Favour or Partiality. Never pardon thyself, but be indulgent to others; for the Motives of their Actions are unknown to thee.

XVI.

Seeing all Christians are but Pilgrims here, is it not strange that those Pilgrims should leave off to journey, and stand skirmishing and fighting with all such as will not travel their Road?

XVII.

Slip not the Memory of Things past; husband the present Time, and without any Disquiet provide for the future.

XVIII.

Shun the least Appearance of Sin; for sometimes, indifferent Things are fatal in their Consequences, and strike us at the Rebound. He who will not keep his Distance from the Gulph, may be drawn in by the Eddy.

XIX.

Sin is not less dangerous because Men are hardened in it; nor Religion less excellent, because vicious Men despise it.

XX.

Since God has endowed us with the Faculty of Reason, to shew and instruct us in the Way of our Duty, what can be more sottish or sinful, than to suffer the Sparks of it to be extinguished by Negligence and Sloth.

XXI.

Squander not away thy Life in Paſtimes: There's but little Need to drive away Time, which is ever flying away ſo ſwiftly of itſelf, and when once gone, is gone for ever.

XXII.

Senſe of Shame is a very ſtrong Reſtraint to keep Men from Sin. He who by a vicious Courſe of Life has worn out that Senſe, has nothing left but Fear to deter him from the moſt barbarous Acts of Villainy.

XXIII.

Suffer not thy Happineſs to depend on the Smiles of Fortune, ſo ſhalt thou not be diſmayed at her Frowns.

XXIV.

Scorn to live in the Society of Men like a heavy, uſeleſs Sot; as if thou waſt born to no other End, than juſt to tumble into the World, ſtay there awhile, eat, drink, ſleep, play, grow ſick, and die.

XXV.

So long as thou art ignorant, be not aſhamed to learn. Ignorance is the greateſt of all Infirmities; and when juſtified, the chiefeſt of all Follies.

XXVI.

Since nothing here below is certain, thou ſhouldeſt ſeldom purchaſe any Thing with great Hazard, and never with Guilt.

XXVII.

Since the Days that are paſt are gone for ever; and thoſe that are to come, may not come to thee; it behoveth thee, O Man, to employ the preſent Time, without regreting the Loſs of that which is paſt, or too much depending on that which is to come.

XXVIII.

Self-denial is the moſt exalted Pleaſure; and the Conqueſt of evil Habits is the moſt glorious Triumph.

XXIX.

Since Life is ſo very ſhort, live as much thou can'ſt in ſo ſhort Time. Life flies ſo faſt, that if you make not Uſe of To-day, To-morrow you may want.

XXX.

So deſire the Things of this World, as that you may give a good Account how you have uſed them.

XXXI.

Sins preſumptuouſly committed againſt Knowledge, and againſt Warning, are the moſt unpardonable of all others.

XXXII.

Study virtuous Actions, and endeavour to be always exerciſed therein; ſo ſhall you acquire ſuch a Habit of well-doing, as not to be eaſily induced to do Evil.

XXXIII.

So deliberate, that thou may'ſt reſolve: So reſolve that thou may'ſt perform: So perform that thou may'ſt perſevere; Mutability is the Badge of Infirmity.

XXXIV.

Since we muſt die, it concerns us to take Care that we may die happily, and that depends upon our living well.

XXXV.

Suffer a Friend to reprove thee, and thank him heartily for it: 'Tis a Happineſs for a Man that he can be reproved when he does amiſs, and be ſet right when he is wrong. Princes are deprived of that Benefit; for they converſe familiarly but with few, and thoſe few make it their main Buſineſs to humour and deceive them.

XXXVI.

Sir *Thomas More* laughed that a Man ſhould think himſelf better than his Neighbour, becauſe the Cloth he wore was finer. And *Democritus*, probably, would break his Spleen, if he lived now to ſee a Man ſhould be wiſer than his Neighbour by five hundred Pounds.

XXXVII.

Strive to ſhine forth in every Species of moral Excellence, and to ſupport the Character and Dignity of a Being formed for endleſs Duration.

XXXVIII.

Since nothing is more certain than Death, nor more uncertain than the Time of Dying, it will be the firſt and chiefeſt Part of Wiſdom in thee, to be always preparing for that which muſt certainly come, and which may happen to thee any Hour of thy Life: Thy Death will not be haſtened by thy being always ready to receive it; and when it comes, it will bring no Terror with it.

XXXIX. Strive

XXXIX.

Strive to possess yourself of just and elevated Notions of the divine Character and Administration, and of the End and Dignity of your own immortal Nature.

XL.

Some Men talk of preparing for Death, as if it were a Thing that could be done in two or three Days; and that the proper Time of doing it were a little before they die: But there is no other Preparation for Death, but living well; and thus we must every Day prepare for Death, and then we shall be well prepared when Death comes.

XLI.

Such as thy usual Thoughts and ordinary Cogitations are, such will thy Mind be in Time; for the Soul doth, as it were, receive its Tincture from the Fancy and Imagination. Dye it therefore, and thoroughly soak it, with the Assiduity of the best Cogitations.

XLII.

So far as Christians are factious and unpeaceable, so far they are no Christians.

T.

I.

TEMPORARY Evils may be borne with, because they are *but* temporary; and a patient and innocent Sufferer will look to a World beyond this for its Reward.

II. True

II.

True Friendſhip is the moſt officious Thing in the World: It will diſdain no Office as too mean; nor decline any as too difficult: Nor will it only take, but ſeek all Opportunities of doing good; and rewards itſelf with the Delight and Pleaſure it takes in ſuch Actions.

III.

The Love of Truth is the firſt Step to Virtue, and the Diſregard of it the Road to every Vice; without it, Men ceaſe to be ſocial Creatures, and Speech was given us in vain, if we are not to know one anothers Minds by it.

IV.

The true Eſtimate of Living is not be taken from Age, but Action: A Man, as he manages himſelf, may die old at Thirty, and a Child at Fourſcore.

V.

The Univerſe is a great Engine, conſiſting of many Parts: To ſuppoſe theſe to ſtand ſtill, or move irregularly, without a ſuperintending divine Power, is to ſuppoſe an Imperfection in the Author.

VI.

The Man is rich who thinks he abounds; and he is contented who ſlights Misfortunes; The diſcontented Rich are poor; and thoſe are unhappy whom ſmall Misfortunes ſubdue.

VII. Thy

VII.

Thy Friend hath a Friend, and thy Friend's Friend hath a Friend; therefore what thou wouldeſt have kept ſecret, reveal not to thy Friend.

VIII.

The poor Man in his Cot is ſubject to die; and the Guards of the moſt ſumptuous Palaces cannot ſecure Monarchs from Death.

IX.

To believe a Buſineſs impoſſible is the only Way to make it ſo. How many feaſible Projects have miſcarried by Deſpondency, and been ſtrangled in the Birth by daſtardly Efforts, and a cowardly Imagination!

X.

The Almighty beholds the Univerſe at one View: Nothing is concealed from his all-piercing Eye, nothing is too hard for his omnipotent Arm.

XI.

The proud Man and the choleric ſeldom arrive at any Height of Virtue. They are ſometimes born to good natural Parts, but they are rarely known to improve them by Induſtry. It is the patient ſuffering Diſpoſition which does moſt frequently arrive to Eminence.

XII.

To enjoy a preſent Good, ſo as it may not hurt a future, is the Height of human Wiſdom.

XIII. The

XIII.

The moſt agreeable Society is compoſed of Men of a communicative Temper, met together for mutual Good-will: And the Men of natural, rather than acquired Parts, are often the beſt Companions.

XIV.

The *Indian*, the *Moor*, the *Arab*, the *European*, the *Aſiatic*, the *Scythian*, and the *African*, all are equally ſenſible that Death and Oblivion buries Perſons, Places, Times and Manners, in the Graves of impenetrable Obſcurity.

XV.

To underſtand our own Infirmities is the greateſt Knowledge; but it is the worſt of Follies to be wiſe in our own Conceit.

XVI.

The ſocial Paſſions never afford ſuch tranſporting Pleaſure, or make ſo glorious an Appearance in the Eyes both of God and Man, as when, ſhaking off every intereſted Motive, fired with the Sentiments of patriotic Virtue, they prompt us to laudable and worthy Actions for the public Good.

XVII.

The Soul of Man never diſplays her Faculties and Perfections with greater Luſtre, than when ſhe is environed with Perils. Theſe are the Trials of Fortitude, Prudence, Juſtice, Patience, and all the Virtues. He that ſinks under Misfortunes and croſs Events, has either no Soul, or it is aſleep.

XVIII. The

XVIII.

The Mind of Man is endowed by the great Author of its Existence, with Faculties capable of receiving the sublimest Knowledge, in which every Acquisition, or new Improvement, affords it a very high and exquisite Source of Pleasure.

XIX.

The Evils which are naturally incident to human Life are numerous enough, without being multiplied by those of Choice.

XX.

The best Men need Afflictions for Trial of their Virtue: How can we exercise the Grace of Contentment, if all Things succeed well? Or that of Forgiveness, if we have no Enemies?

XXI.

The Multitude is more taken with Appearances than Reality: For the Noise and Glitter of a Pretender shall excite their Attention, and flash upon their Weakness at an irresistible Rate; while the modest understanding Man passes unregarded, and often proves the Object of their Contempt.

XXII.

Time, which remedies all other Evils of the Mind, increaseth that which proceedeth from a Sense of Guilt and an evil Conscience.

XXIII.

The Considerations of the Joys of Heaven are certainly the best Relief of anxious Thoughts; the most perfect Cure of Melancholy, the Guide of Life, and the Comfort of Death.

XXIV. They

XXIV.

They who presume to defer Amendment, must do it from a Want of Sense of the Evil of Sin, or for the Sake of a present Enjoyment. But let such know, that they who will not mend To-day, shall have much more Work to do, and less Ability to perform it To-morrow.

XXV.

Truth is of a social, friendly Nature: It teaches right Action, and leads to Felicity. The Enemies to Truth, are Enemies to Humanity, Happiness, and social Virtue.

XXVI.

The Man that fears God is the wisest Man; and he that departs from Evil has the best Understanding.

XXVII.

The Mind of Man has a natural Bent to Extravagancy and Enthusiasm, and finds it is hard to stand against Example and Invitation: And if pushed on, towards what it is already inclining, it makes its Course more rapid.

XXVIII.

Time is the only Thing of which we can be allowably covetous, since we live but once in this World, and when gone, are gone from it for ever.

XXIX.

The Miseries of Life are so heavy and numerous in themselves, that we need not encrease them by Anticipation; and for those Delights which Mankind are capable of enjoying here, they are all of such a Nature,

as

as to be much impaired when they are preceded by a lingering Expectation.

XXX.

The Enjoyments of a reaſonable Being conſiſt not in unbounded Indulgence, or luxurious Eaſe; in the Tumult of Paſſions, the Languor of Indolence, or the Flutter of light Amuſements.

XXXI.

To a buſy and induſtrious Man Temptation climbs up together with his Buſineſs, and Sin creeps upon him only by Accidents and Occaſions; whereas, to an idle Perſon, they come with open Violence, and with the Impudence of a reſtleſs Importunity.

XXXII.

Throw thy Cares entirely upon God, it is his Buſineſs to govern the World, and not thine; and be aſſured God will neither do, nor ſuffer to be done, any Thing but what thou wouldeſt do thyſelf, if thy Underſtanding was equal to his.

XXXIII.

The Suburbs of Folly is vain Mirth; and a Profuſion of Laughter is the Citadel of Fools.

XXXIV.

There is no Man ſo badly inclin'd, but would gladly be thought good; no Man ſo good already, but would be accounted ſomewhat better. Such a divine and amazing Majeſty there is in Goodneſs, that all deſire to wear her Livery, tho' few care to perform her Service.

XXXV. The

XXXV.

The Voice of God to Man is in the Reason of Man. *The Word is nigh thee, in thy Heart, and in thy Mouth.* The Calls and Commands of pure uncorrupted Nature are the Calls and Commands of God.

XXXVI.

The Mind of Man is like a Field, which being tilled and manured, rewards the Pains of the industrious Husbandman; but if neglected, produces nought but unwholsome Herbs, and unprofitable or noxious Weeds.

XXXVII.

The Disturbers of our Happiness in this World are our Desires, our Griefs, and our Fears; and to all these, the frequent Consideration of Death is a certain and adequate Remedy.

XXXVIII.

The chief End of a virtuous Life is to give us as near a Resemblance as is possible to the Divine Nature, and make us pure, as he is pure; that is, to raise us to the utmost Degree of Purity our frail Nature is capable of.

XXXIX.

Trust not to a bodily Devotion, and think not by that to compensate for a good Life: If thou doest so, thou art like the sick Man, that eats up his Physician's Bill, instead of taking the Medicines it contains.

XL.

The Infatuation of Pride is such, that it sets a greater Value on the *Shadow* than the *Substance* of Things. Hence,

Hence, many Times, the bare *Appearance* of Merit gets the better of real Worth.

XLI.

The Gifts of Nature are always Bleſſings in themſelves, and to be acknowledged with Gratitude to him that gives them; ſince they are, in their regular and legitimate Conſequences, productive of Happineſs; and prove pernicious only by voluntary Corruption, or idle Negligence.

XLII.

Though he that ſits ſilent may poſſibly be a Man of no great Senſe; yet he that cannot hold his Tongue is certainly a Fool.

XLIII.

The honeſt Man takes more Pleaſure in knowing himſelf honeſt, than in knowing that all the World approves him ſo. Virtue is its own Reward.

XLIV.

Think no Coſt too much in the purchaſing good Books; this is next to the acquiring of good Friends: But remember, they are better Ornaments in thy Head than in thy Library.

XLV.

That is true Learning which makes thee wiſe, and that is true Wiſdom which makes thee good; that is, which renders thee ever obedient to God, uſeful to others, and moſt eaſy to thyſelf.

XLVI.

Though thou art not to let the Sun ſet on thy Anger, yet thou art not to truſt a deceiving treacherous Enemy next Morning.

XLVII. Too

XLVII.

Too much Conversation, and unprofitable Visits, will make thy Life soft and effeminate: Moderate Employment in Business is a necessary and laudable Diversion; and, intermixt with the Recreation of agreeable Company, will make Life pleasant and useful.

XLVIII.

The gravest Book that ever was wrote may be made ridiculous, by applying the Sayings of it to a foolish Purpose: For a Jest may be obtruded upon any Thing in the World; but then it is a foolish and ridiculous Jest.

XLIX.

That Person has just Cause to suspect the Sincerity of his Virtue, who does not manifest it on proper Occasions, or exert it, when try'd by Temptation.

L.

Those who have not deserved ill Usage, have Reason to be the easier under it; because, in the World after this, Justice will be done to injured Innocence, and barbarous Perfidy will be punished.

LI.

Though bad Custom, or an ill Example, should proceed from Men in Power, and of noble Birth, it cannot be a Sanction for Men to copy after their Infamy.

LII.

The Man addicted to Sorrow is not joyful in Prosperity; and a rich Miser may live worse than a Beggar.

For-

Fortune in itſelf is neither good nor bad, but as we comport with it; and in this Senſe every Man makes his own Fortune.

LIII.

There are ſome whoſe Speeches are witty, but their Carriage weak; whoſe Deeds are Incongruities, while their Words are Apothegms. It is not worth the Name of Wiſdom, which can be heard only, and not ſeen. Good Diſcourſe is but the Reflection, or Shadow of Wiſdom; the pure and ſolid Subſtance is good Actions.

LIV.

Thy Thoughts are thine own whilſt thou keepeſt them chained up; but if once thou ſuffereſt them to take Air in Words, they become another Man's, who may make uſe of them to thy Injury or Ruin.

LV.

The Troubles thou meeteſt in this World ſhould teach thee to mind and prepare for a better.

LVI.

The moſt open and ſcandalous Sins, ſuch as prophane ſwearing, beaſtly Intemperance, inſatiable Luſt, conſtant Violations of known Laws, and Neglect of known Duties, appear as well to others as to a Man's ſelf, and expoſe him to preſent Shame and Diſgrace, as well as to future Danger.

LVII.

This Inſtant is thine, the next is in the Womb of Futurity, and thou knoweſt not what it may bring forth.

LVIII. There

LVIII.

There is nothing discovers a more corrupt and degenerate Nature, than to be eager to revenge an Injury, and slow to requite a Benefit.

LIX.

Thou who art enamoured with the Beauties of Truth, and hast fixed thy Heart on the Simplicity of her Charms, hold fast thy Fidelity unto her, and forsake her not; the Constancy of thy Virtue shall crown thee with Honour.

LX.

The rational Customs of religious Worship, void of Superstition, exalt our Thoughts to Magnanimity and Virtue.

LXI.

The great Cause of Troubles to the Lives of many, springs from Pride, and Restlessness of their Minds, by envying others for what they possess, and not being content with what themselves enjoy.

LXII.

To keep the Passions of others submissive, there is a Necessity of triumphing over one's own; to oblige them to be virtuous, one must set the Example, and be the Model. There is not a better Lesson than that which a Superior makes it his Study to practise.

LXIII.

Trust not any for the Vehemence of his Asseverations: Truth and Honesty need not Oaths and Protestations; and whatever needs such Test to gain Credit, may be justly suspected.

LXIV. To

LXIV.

To be wicked for Company-ſake is ſo deteſtable, that Men of the moſt debauched Lives have often declared a better Opinion of ſuch who have declined their Company, than of thoſe who have complied with them.

LXV.

The beſt Thing thou canſt poſſibly propound to thyſelf for thy continual Study and Endeavour in this World, is a happy Departure out of it.

LXVI.

Try to be happy in this preſent Moment, by uſing the proper Means in thy Power, and put it not off until a Time to come; as though thou waſt certain that Time would come, and be more favourable than this, which is already come, and is thine.

LXVII.

Think frequently of thy latter End, which muſt come. 'Tis a great and fatal Error to place Death at a long Diſtance off, ſince great Part of it is gone even now, and it bruſhes us as it glides along; all our paſt Life being in the Arms of Death already, which gradually devours each Day, each Hour, each Minute and Moment.

LXVIII.

To forgive private Injuries and Affronts, or to return them with Kindneſs and Civilities, ſhames the Offender, and may work better Effects than exacting Juſtice.

LXIX. The

LXIX.

The Invention of Parchments is a Scandal to Humanity: What a Shame it is, that Men cannot keep their Words without being forced to it.

LXX.

There is certainly no greater Happineſs than to be able to look back on a Life uſefully and virtuouſly employed, to trace our own Progreſs in Exiſtence by ſuch Tokens as excite neither Shame nor Sorrow.

LXXI.

The neareſt Approach thou canſt make to Happineſs on this Side the Grave, is to enjoy from Heaven Underſtanding and Health.

LXXII.

Though the World be wicked, yet perſevere thou in well-doing, even among, and unto, wicked Men. 'Twas the greateſt Commendation of *Lot*, that he could lead a good Life, even in *Sodom*.

LXXIII.

Terrify not thy Soul with vain Fears, neither let the Phantoms of Imagination ſink thy Spirits. Rouze thyſelf from them as from a Dream.

LXXIV.

The Diſtinction, in the Day of Judgment, ſhall not be betwixt Poor and Rich, betwixt Mean and Mighty, betwixt Noble and Ignoble; but Good and Bad ſhall be the only Terms to diſtinguiſh one Man from another at that Great Tribunal.

LXXV. The

LXXV.

The common Gifts of Fortune are many Times the Lot of the unworthieſt of Men; but a Man's own ſolid Worth is that which begets him Glory. Nobility and Riches are reputed to make Men happy; yet deſerve not much to be commended, being derived from others. Virtue and Integrity, as of themſelves they are lovely, ſo do they alſo give a Luſtre to the moſt excellent Perſon.

LXXVI.

'Tis the Duty of Parents, Maſters, and Guardians, to infuſe into the untainted Youth early Notions of Juſtice and Honour; that ſo the Advantages of good Parts may not take an evil Turn, or be perverted to baſe and unworthy Purpoſes.

V.

I.

VIRTUE conſiſts in bending the ſtubborn Will, in rectifying the crooked Inclinations, in over-ruling a rebellious Temper, in curbing eager and importunate Appetites, in taming wild and fierce Paſſions, and ſuſtaining Injuries and Adverſities with Humility and Patience.

II.

Virtue alone can merit our Eſteem, but Miſery deſerves our Pity, and Indigence may claim our Bounty.

III.

Virtue, of every Kind and Denomination, is ſo lovely in itſelf, that Men, to command a ſuperior Reſpect, ne-

ver fail to make a Pretence, at leaſt, to as many Species of it as poſſible.

IV.

Value no Man for his Opinion, but eſteem him according as his Life correſponds with the Rules of Juſtice and Honeſty: For a Man's Actions, not his Conceptions, render him valuable.

V.

Vicious Men may divert us, and crafty Men betray us, for their own Intereſt; but it is only among ſober, wiſe, and juſt Men, that we can find Friendſhip, and a laſting Entertainment.

VI.

Virtue conſiſts in Knowledge and Action; we muſt firſt learn to know, and then bring ſtubborn Nature to practiſe; the ſooner we attain it, the longer we ſhall enjoy the Comforts of a rectified Mind.

VII.

Virtue outlaſts Time, its Riches never leave us, its Honour never diminiſhes, and its Beauty never decays: All good Men openly reverence it, and even bad Men ſecretly; its Charms are irreſiſtible, and its Rewards eternal.

VIII.

Virgil being aſked by the Emperor *Auguſtus*, how he ſhould make his People eaſy, anſwered thus: If you continue to adminiſter Juſtice without Partiality, the *Romans* will never lament the Loſs of their Liberty.

IX.

Veneration is hardly compatible with that ſweet Familiarity which is neceſſary to unite two Perſons in the Bands of Friendſhip.

X. Vile

X.

Vile and debauched Expreſſions are the ſure Marks of an abject and groveling Mind, and the filthy Overflowings of a vicious Heart.

U.

I.

USEFUL Attainments in your early Days will procure you great Advantage in your Maturity; of which Writing and Arithmetic are not the leaſt.

II.

Uſe your Proſperity with ſo much Caution, and Prudence, as may not ſuffer you to forget yourſelf, or deſpiſe your Inferior; and conſider, while you enjoy much, how little you deſerve.

III.

Unleſs your Education is ſeen conſpicuous in your Life, what will be its Significancy to yourſelf, or to the World?

IV.

Uſe not To-day what To-morrow may want; neither leave that to Hazard, which Foreſight may provide for, or Care prevent.

V.

Uſe moderate Diet, ſo as, after Meat, you may find your Wit freſher, and not duller; and your Body more lively, and not more heavy.

VI.

Use yourself to speak leisurely, and rather drawlingly than hastily; because hasty Speech confounds the Memory, and often drives a Man to a Nonplus, or an unseeming stammering.

VII.

Use thyself to this Thought: If I have but enough for myself and Family, I am Steward only for myself: If I have more, I am but a Steward of that Abundance for others.

VIII.

Use thyself to think thou art here but a Stranger, travelling to thy Country, where the Glory of a Kingdom is prepared for thee. It is therefore a huge Folly to be much afflicted, because thou hast a less convenient Inn to lodge in by the Way.

W.

I.

WHoever wisely considers the Miseries of human Life, will certainly prepare for a better; since Infancy is attended with Folly, Youth with Disorder, and Age with Infirmity.

II.

Whether we survey Nature in great, or descend to the minutest Details, still we shall always find, not only what will fill our Minds with Admiration, but instruct us in the most important Truths.

III.

We should rejoice in our Ignorance of those Things which it becomes us not to know.

IV. Was

IV.

Was our Power equal to our Will, Desire would be a short-liv'd Passion; it would generally begin and end at a single Thought; for then we should put ourselves in the Possession, at the first Sight, of whatsoever we believe agreeable.

V.

Wisdom is the Knowledge, the Relish, and the Affection of true Good; all that we desire, all that we pursue, we desire and pursue under the Appearance of Good: All that we dread and avoid is under the Appearance of Evil.

VI.

Were we not blinded by the false Appearances of ensnaring Objects, we should certainly esteem a quiet Mind and Serenity of Soul preferable to the Empire of the whole World.

VII.

When *Antipater* demanded of the *Spartans* fifty of their Children for Hostages, they offered rather twice as many Men; so much did they value the Loss of their Country's Education.

VIII.

We are never pleased to be cheated by our Enemies, or betrayed by our Friends; but we are commonly well satisfied to be deceived by ourselves.

IX.

Wheresoever the Sun doth shine, wheresoever the Wind doth blow, wheresoever there is an Ear to hear, and a Mind to conceive; there let the Precepts of Life be made known, let the Maxims of Truth be honoured and obeyed.

X.

Wiſdom, Virtue, and Value, have a natural Right to govern. He alone ought to command others, who has moſt Wiſdom to diſcover what is juſt, moſt Virtue to adhere to it, and moſt Courage to put it in Execution.

XI.

We may divert ourſelves ſometimes from Buſineſs, to be the better prepared to return to it again; but we alter the very Nature and Deſign of Recreation, when we make a Buſineſs of it.

XII.

What is Man in the Compaſs of the Creator's Works? A mere Mite and Atom of Exiſtence, that bears no more Proportion to his other Works, than the minuteſt inviſible Inſect does to the World.

XIII.

When the Inclination leads to a particular Calling, a Perſon then applies himſelf vigorouſly to it; for the Work produces Delight, and the Delight ſtrongly induces him to Labour.

XIV.

Where ſhall the Evil of Duelling ſtop? Who ſhall avenge on the Avenger? He who will arrogate to himſelf the Province of the Almighty, who has declared *that Vengeance is his*, ought to tremble at what may be the Conſequence.

XV.

We ſhould be careful not to overſhoot ourſelves in the Purſuit of Excellency, whether Zeal or Moderation be the Point we aim at. Let us keep Fire out of the one, and Froſt out of the other.

XVI. What

XVI.

What a Praiſe is it to Honeſty, that every Man pretends to it, even at the Inſtant that he knows he means to be a Knave.

XVII.

When Covetouſneſs governs the Appetite is tied up, and Nature is put under Penance: The Miſer loves to ſtop ſhort of Neceſſity, and hates Convenience, as much as a wiſe Man does Exceſs: And he that dares not enjoy any Thing, wants that which he has, as well as that which he has not.

XVIII.

We ſhould be reſigned to our Lot, whatever it be, in this ſequeſtered Vale of Mortality; remembring that Time is ſo far from being the Whole of Exiſtence, that it is but a minute Spot in the Map of Beings, a ſmall Diſtrict in the Globe of Eternity.

XIX.

When *Saladine* returned from his *Conqueſt* in the Eaſt, he cauſed his Shirt to be carried on the Top of a Spear, with this Proclamation: *This is all the Victorious* Saladine *ſhall carry to his Grave.*

XX.

Whatſoever thou reſolveſt to do, do it quickly; defer not till the Evening what the Morning may accompliſh.

XXI.

We ought not to judge of Mens Merits by th[illegible] lifications, but by the Uſe they make of the[illegible]

XXII.

We ought to ſhun the leaſt App[illegible] Things indifferent in themſelves [illegible]

[illegible]ou
[illegible] For-

[illegible]ce, let thy Prayer
[illegible]eſſings, add a Clauſe

X.

Wiſdom, Virtue, and Value, have a natural Right to govern. He alone ought to command others, who has moſt Wiſdom to diſcover what is juſt, moſt Virtue to adhere to it, and moſt Courage to put it in Execution.

XI.

We may divert ourſelves ſometimes from Buſineſs, to be the better prepared to return to it again; but we alter the very Nature and Deſign of Recreation, when we make a Buſineſs of it.

XII.

What is Man in the Compaſs of the Creator's Works? A mere Mite and Atom of Exiſtence, that bears no more Proportion to his other Works, than the minuteſt inviſible Inſect does to the World.

XIII.

When the Inclination leads to a particular Calling, a Perſon then applies himſelf vigorouſly to it; for the Work produces Delight, and the Delight ſtrongly induces him to Labour.

XIV.

Where ſhall the Evil of Duelling ſtop? Who ſhall avenge on the Avenger? He who will arrogate to himſelf the Province of the Almighty, who has declared *that Vengeance is his*, ought to tremble at what may be the Conſequence.

XV.

We ſhould be careful not to overſhoot ourſelves in the Purſuit of Excellency, whether Zeal or Moderation be the Point we aim at. Let us keep Fire out of the one, and Froſt out of the other.

XVI. What

XVI.

What a Praiſe is it to Honeſty, that every Man pretends to it, even at the Inſtant that he knows he means to be a Knave.

XVII.

When Covetouſneſs governs the Appetite is tied up, and Nature is put under Penance: The Miſer loves to ſtop ſhort of Neceſſity, and hates Convenience, as much as a wiſe Man does Exceſs: And he that dares not enjoy any Thing, wants that which he has, as well as that which he has not.

XVIII.

We ſhould be reſigned to our Lot, whatever it be, in this ſequeſtered Vale of Mortality; remembring that Time is ſo far from being the Whole of Exiſtence, that it is but a minute Spot in the Map of Beings, a ſmall Diſtrict in the Globe of Eternity.

XIX.

When *Saladine* returned from his *Conqueſt* in the Eaſt, he cauſed his Shirt to be carried on the Top of a Spear, with this Proclamation: *This is all the Victorious* Saladine *ſhall carry to his Grave.*

XX.

Whatſoever thou reſolveſt to do, do it quickly; defer not till the Evening what the Morning may accompliſh.

XXI.

We ought not to judge of Mens Merits by their Qualifications, but by the Uſe they make of them.

XXII.

We ought to ſhun the leaſt Appearance of Sin: Some Things indifferent in themſelves may be ſo circumſtanc'd,

as to prove fatal in the Consequence, and strike as at the Rebound; for he that will not keep his Distance from the Gulph, may be suck'd in by the Eddy.

XXIII.

What Happiness on Reflection does that Person enjoy, who has not acted unworthy of himself, in the Time of Trial and Temptation.

XXIV.

William, surnamed *Rufus*, was a Man of singular Magnanimity; for being on Ship-board, ready to sail, and the Weather growing tempestuous, he was advised to stay for a better Season: No, says he, fear nothing, for I never heard of a King that was drown'd.

XXV.

We may always discover the Flatterer from the Friend in his Advice; one is constant and unalterable in his Opinion, and exhorts us to what is virtuous; the other changes his Opinion of Things as fast as we can, and always advises us to do just what he sees we have a Mind to do.

XXVI.

When you worship God, you must approach him with a pure and humble Mind, with a Will inspired with divine Affections, and thy Soul touched with an over-awing Sense of his Majesty; without these, he accounts all our bodily Adorations to be nothing but demure Scoffs, and complimental Mockeries.

XXVII.

Weigh not the Dispensations of Heaven in the imperfect Balance of human Reason; but be resigned to the Finger of the Almighty.

XXVIII. Who

XXVIII.

Whoever would be really happy, muſt make the diligent and regular Exerciſe of his ſuperior Powers his chief Attention: Adoring the Perfections of his Maker, expreſſing Good-will for his Fellow-creatures, and cultivating inward Rectitude.

XXIX.

With a manly and intrepid Spirit, with a fervent and enlightened Zeal, perſevere to the laſt in the Cauſe of Virtue.

XXX.

We have no Right to wiſh the Period of that Life, which was beſtowed on us for the greateſt and nobleſt Ends; nor is it Juſtice to put an End to it, ſince we were not born for ourſelves alone, nor can have a Right to take that from the World which might prove beneficial to it.

XXXI.

Whatever Diverſion recreates thy Mind without enſnaring it; whatever repairs thy Body without impairing thy Virtue, embrace with open Arms: Not only taſte, but drink thy Fill of Pleaſure, if it exalt, not debaſe thy Nature.

XXXII.

When Calamities come, conſider wiſely thy Courſes, and ſearch well into thyſelf and Actions, whether thou haſt been the Cauſe of them, before thou blameſt Fortune, and breakeſt out into Complaints.

XXXIII.

When thou prayeſt for ſpiritual Grace, let thy Prayer be abſolute; when for temporal Bleſſings, add a Clauſe of God's Pleaſure.

XXXIV.

We know not the Methods of Providence, nor what wise Ends it may have to serve, in its seemingly severe Dispensations: A patient and innocent Sufferer will look to a World beyond this for its Reward.

XXXV.

Whoever arrogates to himself the Right of Vengeance, shews how little he is qualified to decide his own Claims, since he certainly demands what he would think unfit to be granted to another.

XXXVI.

What Matter is it, how much, and what thou suffereſt, if so be thou mayeſt at length attain Salvation? Heaven cannot be a dear Purchase, cost what it will.

XXXVII.

Whatsoever thou giveſt to the Poor, is safely deposited, and put out of the Reach of Fortune, because it is laid up in Heaven, where thou mayeſt expect the Return and Recompence of it.

XXXVIII.

We must take care that our Love of Reputation be discreet and moderate, free from Pride, Affectation, Vanity, Forwardness, Conceit, Envy, Detraction, and Hypocrisy.

XXXIX.

When thou haſt proved a Man to be honeſt, lock him up in thy Heart as a Treasure, regard him as a Jewel of ineſtimable Value.

XL. What-

XL.

Whatſoever good Work a Man doth with Labour, the Labour vaniſheth, but the Good remains with him that wrought it; but whatſoever evil Thing he doth with Pleaſure, the Pleaſure flies, but the Evil ſtill reſteth with the Actor of it.

XLI.

We are commanded to do to others, as we would have others do to us; but he that is angry with another for thinking different from himſelf, or will not allow another the Liberty of judging for himſelf, does not as he would be done by.

XLII.

We ſhould not meaſure Men by Sundays, without regarding what they do all the Week after; for Devotion does not neceſſarily make Men virtuous.

XLIII.

We are more ſollicitous to be truly Rich, than to be thought ſo; but we are leſs careful to be truly Virtuous, than to appear ſo.

XLIV.

When thou art in the Company of thy Betters for Senſe and Prudence, it is as much more adviſeable to hear than to ſpeak, as it is more profitable to reap than to ſow.

XLV.

When thou heareſt a Man ſpeak well and virtuouſly, think he ſpeaks to thee, and do thy endeavour to execute his Advice; and when thou ſeeſt one act well, conceive he doth it to ſhew thee how to perform with the greater Facility.

XLVI. Worldly

XLVI.

Worldly Glory ends with the World, and for what concerns us, the World ends with our Lives.

XLVII.

Were all the Vexations of Life put together, we ſhould find that a greater Part of them proceed from thoſe Calumnies and Reproaches which are ſpread abroad concerning one another.

XLVIII.

When thou readeſt a Book, regard it no further than it agrees to Reaſon, let who will be the Author of it.

XLIX.

With all thy Power keep thyſelf from being of a froward, penſive Spirit; for that ſlips over all the Pleaſures of Life, and ſeizes and feeds on nothing but Bitters.

X.

I.

XENOPHON commends the *Perſians* for the prudent Education of their Children, who would not admit them to effeminate their Minds with amorous Stories, being ſufficiently convinced of the Danger of adding Weight to the Bias of corrupt Nature.

II.

Xerxes, the Son of *Darius*, after he had twice ſubdued the *Babylonians*, forbid them to bear Arms for the future, but

but allowed them to indulge themſelves in all Manner of Pleaſures; for nothing keeps down a mutinous People ſo much as Effeminacy.

III.

Xenocrates holding his Peace at ſome detracting Diſcourſe, and being aſked why he did not ſpeak when ſo highly provoked; becauſe, ſaid he, I have ſometimes repented of ſpeaking my Sentiments too freely; but never of holding my Tongue at a proper Time, however aggravated and ill treated.

IV.

Xenophon's Philoſophy diſcovered many great and noble Secrets in Nature: He was a Man of a ſtrong penetrating Judgment; and among the many uſeful Truths he advanced, ſome few Errors crept in, to ſhew he was but a Man.

V.

Xenophon hearing that his Son died couragiouſly in Battle, was ſo far from being concerned at it, that he rejoiced, and thanked the Gods who ſent him ſo brave a Son, who could fight and die in the Cauſe of his Country.

Y.

I.

YOU ſhould do all you can to keep up a fair Reputation with all Perſons. Be with Superiors humble and compliant, but not baſe and flattering: With Equals grave, but not moroſe: With Inferiors courteous and

and fair ſpoken, not ſullen or imperious: For no Man is willing to own him that is out of the good Opinion of the World.

II.

You ſhould not uſe commonly and unneceſſarily the Name of God, or the Devil; nor Paſſages of Holy Scripture; nor mocking at any Thing relating to Piety or Devotion; nor Oaths; nor coarſe Bye-words; nor indecent Expreſſions, uſed only by Perſons of ill Behaviour, or mean Condition.

III.

You ſhould not praiſe People to their Faces, to the End that they may pay you in the ſame Coin. This is ſo thin a Cobweb, that it may with little Difficulty be ſeen through by any, except by thoſe whoſe Meat and Drink is Compliments and Flattery.

IV.

Youth ſtand in need of a faithful and conſtant Monitor, an Advocate to plead with them in the Cauſe of Truth, Integrity and right Reaſon, who ſhall point out the Errors that prevail in the World, and lay down ſome certain Rules by which they may diſcern them.

V.

Yield quietly to what muſt come unavoidably: If thou grieveſt and tortureſt thyſelf for thy Misfortunes, thou doſt but add Gall to thy Wormwood.

VI.

Yield not to the Enticements of wicked Men; but let their Sins put thee in Mind of thy own Frailty.

VII. Your

VII.

Your Example ſhould confirm your Doctrine; let no Man ever have it in his Power to reproach you with practiſing contrary to what you preach.

VIII.

Youth is raſh and precipitant; while the Blood runs through the Veins with great Rapidity, the Paſſions are ſtrong and unruly, and the Mind too looſe and airy to be guided by the wiſe Council of the Aged; and the Knowledge of themſelves comes often too late to prevent their Ruin.

IX.

Youth are ſo very apt to be inconſiderate and unwary, that they ſhould be placed at as great a Diſtance as poſſible from the Confines of Evil; nothing ſhould be ſeen or heard by them, which may carry them to the Borders of Vice; leſt they ſhould take a Step further, and plunge into the Gulph of Ruin.

X.

You may be deprived of Honour and Riches againſt your Will; but not of Virtue without your Conſent.

XI.

You ſhould take a particular Care that you do not again commit the laſt Sin you have repented of; and when you have caſt out one Devil, you ſhould keep a ſtronger Guard, leſt ſeven enter.

XII.

Youth will be buſying their Minds about ſomething, it is therefore good that they ſhould be entertained with the

beſt

beſt Things, with the beſt Notions and Principles early, that ſo Virtue may get the firſt Poſſeſſion of their Hearts, whereby it will be a ſecond Nature to them, a Principle of great Power.

XIII.

You never was ſo good as you ſhould be, if you do not ſtrive to be better than you are; nor will he ever be better than he is, who does not fear to be worſe than he was.

XIV.

Your Counſel and your Aſſiſtance, your Hand and your Heart, ſhould never be refuſed when demanded for the Benefit of others, and in a virtuous Cauſe.

XV.

Youth are apt to have very little Thought. How many would weep and lament, if they knew that they ſhould not live one Month to come? And yet ſo fooliſh are we, to go on in Sin and Wickedneſs, though we are not certain to live one Hour longer.

XVI.

Yielding to immoral Pleaſures corrupts the Mind, living to animal and trifling ones debaſes it; both, in their Degree, diſqualify it for its genuine Good, and conſign it over to Wretchedneſs.

XVII.

You may pray againſt a violent and untimely Death; but ever expect and wait with Patience for your End: Do your utmoſt to prepare for it; and when it comes embrace it with a reſigned Mind.

XVIII. Your

XVIII.

Your Danger or Safety, muſt flow from a Principle within you; for though the Devil and the World may and will tempt you, yet they have no Power to conſtrain you.

Z.

I.

ZEALOUSLY purſue Virtue in your early Days; for it is a prepoſterous Reſolution to defer being virtuous till we grow old; it is expecting the higheſt Perfection of human Nature, from the greateſt Imperfection of it.

II.

Zeno uſed to ſay, A Man muſt live, not only to eat and drink, but to uſe this Life for the obtaining of a better.

III.

Zealouſly endeavour to keep thy Conſcience clear and quiet: A good Conſcience will fill thee with Confidence and good Hopes; it does not only give Eaſe, but alſo Security to the Mind of Man, againſt the Dread of inviſible Powers, and the fearful Apprehenſions of a future Judgment.

IV.

Zeno compared thoſe who ſpeak evil of, and ſlander the Dead, to envious Dogs, that bark and bite at Stones.

V. Zeal

V.

Zeal is a Fire, which is very beneficial, and uſeful in its Kind; but when blind and miſguided, nothing is more dangerous and deſtructive.

VI.

Zeal when it is grounded upon true Knowledge, gives ſuch a Life and Vigour to Devotion, that all who ſee it ſo exerted, muſt applaud it.

VII.

Zeno, hearing a young Man ſpeak too freely, ſaid: For this Reaſon we have two Ears, and but one Tongue; becauſe we ſhould hear much, and ſpeak little.

VIII.

Zealouſly purſue Virtue for its own Sake; and do Good principally for your own Satisfaction; ſo ſhall you not be much troubled to ſee Men judge of your Actions contrary to their Merit.

IX.

Zeal for God will juſtify no Action, unleſs there be Diſcretion to juſtify our Zeal. Even when Zeal a is Virtue, it is a nice and dangerous one; for the wiſeſt Men are apt to mingle their own Paſſions and Intereſts with their Zeal for God and Religion.

X.

Zealouſly practice that which is good: Be not aſhamed to bluſh at Vice. It lets the World know, that the Heart within hath an Inclination to Virtue. It is to be feared many had been bad who are not, if they had not been bridled by a baſhful Nature.

Sentences

Sentences Divine and Moral.

VERSE.

A.

On Envy.

ALL human Virtue, to its lateſt Breath,
Finds Envy never conquer'd but by Death.
The great *Alcides*, ev'ry Labour paſt,
Had ſtill this Monſter to ſubdue at laſt.

On Care.

Angelic Forms, and happy Spirits, are
Above the Malice of perplexing Care;
But that's a Bleſſing too ſublime, too high,
For thoſe who bend beneath Mortality.

On Time.

Amongſt the Stars, or underneath the Sun,
Whate'er is ſuffer'd, or whate'er is done;
Events, or Actions, all the vaſt Amount,
But ſtretch the Scroll of *Time*, and add to his Account.

Com-

Competency.

A ſmall Eſtate, and ſure, is better far
Than Fortunes which in Expectation are.
What we poſſeſs, we have: Fancy may feed
Our future Hopes, not anſwer preſent Need.

Learning.

As Diamonds rough, no Luſtre can impart,
'Till their rude Forms are well improv'd by Art;
So untaught Youth, we very rarely find
Diſplay the dazling Beauties of the Mind,
'Till Art and Science are to Nature join'd.

God.

Around God's Throne the Creatures of his Han ,
Spirits immortal, rang'd in Order ſtand,
Attend his Nod, fulfill his high Command:
What then is Man, who dares diſpute his Sway?
A crawling Worm! an Inſect of a Day!

Gaming.

All Cheats, at Games, keep gaping for their Prey,
Quarrels create, and Miſchiefs follow Play:
It loſes Time, diſturbs the Mind and Senſe,
Whilſt Oaths and Lies are oft the Conſequence,
And Murder, ſometimes, follows Loſs of Pence.

Things lawful.

All Men may with Impunity receive
What Freedom, Prudence, and right Reaſon give:
But the leaſt ſwerving from that Rule's too much;
For what's forbidden, 'tis a Sin to touch.

Friend-

Friendſhip.

A generous Friendſhip no cold Medium knows,
Burns with one Love, with one Reſentment glows;
One ſhould our Int'reſts and our Paſſions be:
My Friend muſt hate the Man that injures me.

Anxiety.

All Creatures do a Time of Reſt poſſeſs,
But Man, who clogs with Care his Happineſs:
And while he ſhould enjoy his Part of Bliſs,
With Thoughts of what may be, deſtroys what is.

Human Life.

A conſtant Flux attends terreſtrial Things,
Uncertain is the Tenure e'en of Kings;
The Fool, the Wiſe, the Little, and the Great,
Obey alike the Call of ruling Fate.

On human Life.

As empty Clouds by riſing Winds are toſt,
Their fleeting Forms ſcarce ſooner found than loſt:
So vaniſhes our State, ſo paſs our Days:
So Life but opens now, and now decays:
The Cradle and the Tomb, alas! ſo nigh;
To live is ſcarce diſtinguiſh'd from to die.

On God.

Almighty God, the God who rules on high,
And fills the Manſions of the Azure Sky,
Maintains a ſov'reign Pow'r o'er earthly Things,
And acts as Lord of Lords, and King of Kings.
Ye Kings, adore this Ruler of the Nations!
Ye Subjects, pay him Homage in your Stations.

On Honour.

A Prince's Whiſper, or a Tyrant's Frown,
Or all the Threats, or Favours of a Crown,
Can't awe the Spirit, or allure the Mind
Of him, who to ſtrict Honour is inclin'd.
Tho' all the Pomp and Pleaſures which await
On public Places, and Affairs of State,
Should fondly court him to be baſe and great.

On Pomp.

A Man who changes Gold for burniſh'd Braſs,
Or ſmall true Gems for worthleſs Toys of Glaſs;
Is not, at length, more certain to be made
Ridiculous and wretched by the Trade,
Than he who ſells a ſolid Good, to buy
The gawdy Paint of Pride and Vanity.

On Nature.

All Nature is but Art, unknown to thee;
All Chance, Direction, which thou can'ſt not ſee;
All Diſcord, Harmony not underſtood;
All partial Evil, univerſal Good:
And, Spite of Pride, in erring Reaſon's Spite,
One Truth is clear, *whatever is, is Right.*

On Injury and Patience.

Are you abus'd? Have any done you wrong
By the baſe Venom of a railing Tongue?
Soft Patience gives an eaſy Remedy,
Deadens the Force of that Artillery.
The Poiſon ſpreads into the yielding Air;
Unhurt, you'll find it paſs, and vaniſh there.

On Time.

Amid two Seas, on one ſmall Point of Land,
Weary'd, uncertain, and amaz'd we ſtand;

On

On either Side our Thoughts inceſſant turn;
Forward we dread; and looking back we mourn.
Loſing the preſent in this dubious Haſte;
And loſt ourſelves betwixt the future, and the paſt.

A bad Conſcience.

A wicked Conſcience gives a Man no Reſt;
Fear ſpoils his Mirth, and Terror fills his Breaſt.
The wounded Deer, with Arrow in her Side,
Skips up and down, and no where can abide.
So anxious Thoughts confound his troubled Mind
To ſuch Degree, that he no Reſt can find.

On Time.

As in the Foreſts we promiſcuous ſee
The ſhooting Scyon, and the ſhiver'd Tree;
Or 'midſt a ſilent Show'r, as riſe and break
The Bubbles various on the level Lake;
So Births and Deaths, an intermingled Train,
O *Time!* but ſwell the Records of thy Reign.

Promiſes.

Above all Things take ſpecial care
To keep your Conſcience always clear;
Strictly preſerve your Honour too;
Nor promiſe what you cannot do:
Let your Word always be your Bond,
And never from the Truth abſcond.

On Judgment and Fancy.

As all is Dulneſs, when the Fancy's bad;
So, without Judgment, Fancy is but mad:
And Judgment has a boundleſs Influence,
Not only in the Choice of Words or Senſe;
But on the World, on Manners, and on Men:
Fancy is but the Feather of the Pen.
Reaſon is that ſubſtantial uſeful Part,
Which gains the Head, while t'other wins the Heart.

Swear-

Swearing.

Avoid th' Engagement of an Oath, or ſwear
As ſeldom as you can; at leaſt forbear
To bind yourſelf to what you cannot do,
And only ſwear to that which lies in you:
For 'tis a wicked, blaſphemous Offence,
To call on God to each Impertinence;
To make him Knight o'th' Poſt, to teſtify
That to be Truth, you know to be a Lye.

Scandal.

A Parrot is for talking priz'd,
But prattling Women are deſpis'd.
She who attacks another's Honour,
Draws every living Thing upon her.
Think, Madam, when you ſtretch your Lungs,
That all your Neighbours too have Tongues;
One Slander will ten thouſand get,
The World with Intereſt pays the Debt.

Kingdoms.

As ſingle Men Strength by Degrees acquire,
Sink by Degrees, at length by Age expire;
Or elſe before oppreſs'd with Years they bow,
Fall by a ſharp Diſeaſe, or by a ſlow;
So States and Powers which ſubject Nations ſway,
By Steps grow vigorous, and by Steps decay:
Yet ſwifter ſome compleat their deſtin'd Courſe,
With Ills inteſtine worn, or broke by foreign Force.

On Wealth.

A Field of Corn, a Fountain, and a Wood,
Are all the Wealth by Nature underſtood.
The Monarch on whom fertile *Nile* beſtows
All which that gen'rous Earth can bear,
Does but deceive himſelf, if he ſuppoſe
That more than this falls to his rightful Share.
What more he aſks to gratify his Luſt,
Makes but his Title and his Claim unjuſt.

Life.

A Flow'r that does with opening Morn arise,
And flourishing the Day, at Evening dies;
A winged *Eastern* Blast, just skimming o'er
The Ocean's Brow, and sinking on the Shore:
A Fire, whose Flames thro' crackling Stubble fly:
A Meteor shooting from the Summer Sky:
A Bowl a-down the bending Mountain roll'd:
A Bubble breaking, and a Fable told:
A Noontide Shadow, and a Midnight Dream,
Are Emblems, which with Semblance apt proclaim
Our Earthly Course. Therefore, O Man, be wise!
And learn, thy Time, thy precious Time to prize.

Ambition.

Aim not too high: Ambition is at Distance
A goodly Prospect, tempting to the View:
The Height delights us, and Mountain-top
Looks beautiful, because 'tis nigh to Heav'n.
But we ne'er think how sandy's the Foundation;
What Storms will batter, and what Tempests shake us.

B.

Education.

BY Education many are misled,
We so believe, because we so are bred;
The Priest continues what the Nurse began,
And so the *Child* imposes on the *Man*.

Temperance.

Be always temperate, shameful Deeds eschew,
Chuse not with Mischief, Mischief to pursue:

Let Juſtice vindicate thy Goods or Life;
Soft Words are uſeful; Strife engenders Strife.

Entertainment.

Better to let a Stranger find with Haſte
A hearty Welcome to a mean Repaſt;
Than thro' an ill-tim'd Hindrance make him wait
The formal Dainties of a gaudy Treat.

Heavenly Mindedneſs.

Be wiſe, O Youth! On God alone rely;
This World's vain Pleaſures and its Pride defy:
Whilſt cankering Cares this mortal Life ſurround,
In Heav'n alone true Happineſs is found.

Ignorance.

By Ignorance is Pride encreas'd;
Thoſe moſt aſſume who know the leaſt:
Their own falſe Balance gives them Weight,
But every other finds them light.

Golden Age.

Bleſs'd was that Golden Age, when Man, yet new,
No Rule, but uncorrupted Reaſon, knew;
And with a native Bent did Good purſue:
Unforc'd by Puniſhment, unaw'd by Fear,
His Words were ſimple, and his Soul ſincere;
Needleſs was written Law, where none oppreſt:
The Law of Man was written in his Breaſt.

Humility.

Be not puff'd up with Honour, Wealth, or Fame,
Since none of theſe can beautify the Mind;
But may your Folly and your Pride proclaim,
And render you the Jeſt of Human-kind:
When true Humility, without all theſe,
May make you happy, and ſhall make you pleaſe.

Ambition.

Ambition.

By Men's Miſconduct, and their Follies, learn
The Ways of Peace and Safety to diſcern;
But if Ambition prompt you, play the Man,
Conduct with Reaſon your intended Plan;
And ſteel your Mind againſt the worſt Event,
That you may either live or die content.

Popularity.

By large Poſſeſſions ſome their Health deſtroy,
The more they have, the leſs they ſtill enjoy;
Flatter'd without a Friend, they ſpend their Days,
And ſacrifice to Love of empty Praiſe!
In *Shew* and Entertainment place their Pride,
But not one Morſel for the Mind provide.

Friendſhip.

By being Fortune's Friend you ſhall have Friends,
But in Adverſity their Friendſhip ends.
See how the Doves to new-built Houſes run,
And cautiouſly the ruin'd Towers ſhun:
The empty Barns no Vermin ever haunt;
So Friends will fly the Man that is in Want.

Beauty.

Beauty, like Ice, our Footing does betray;
Who can tread ſure on the ſmooth ſlipp'ry Way?
Pleas'd with the Paſſage, we ſlide ſmoothly on,
And ſee the Danger which we cannot ſhun:
For Beauty, like White-Powder, makes no Noiſe;
And yet the ſilent Hypocrite deſtroys.

Moderation and Prudence.

By adverſe Fortune be not quite ſubdu'd,
Nor too much lifted up with Joy at Good:

We're oft deceiv'd by Things that ſureſt ſeem,
Obey the Times, nor ſtrive againſt the Stream.
One Moment Men ſome ſudden Ill endure,
And find the next ſome unexpected Cure.

Wrong Judgement.

By ſuperficial Pomp and Show,
Men judge of Happineſs and Woe:
Shall Ignorance of Good and Ill
Dare to direct th' eternal Will?
Seek Virtue, and of that poſſeſt,
To Providence reſign the reſt.

Competency.

Blind wretched Man! in what dark Paths of Strife
We walk this little Journey of our Life!
While frugal Nature ſeeks for only Eaſe,
A Body free from Pains, free from Diſeaſe;
A Mind from Cares and Jealouſy at Peace.
And little too is needful to maintain
A Body ſound in Health, and free from Pain:
Not Delicates, but ſuch as may ſupply
Contented Nature's thrifty Luxury.

Truth and Virtue.

Be candid ſtill; and, let who will contend,
Truths ſtill are Truths, defend or not defend;
Injure, perplex, obſcure them as they may,
Fair Light will ſhine, and ſhew us it is Day.
——Still are their Tenets beſt!—To end the Strife,
Convince them by thy Manners and thy Life;
The ſureſt Means, the ſafeſt of them all;
And where that fails, mere Rhetoric muſt fall.

Reaſon.

Begin, dear Youth, let no Delays defer
The peaceful Life of a Philoſopher;

And

And let what Reason tells you to be best,
Be as a Law, that may not be transgress'd:
Begin to live; let your Behaviour show
What an Advantage 'tis to think and know:
For this alone we Life may justly term,
To live with Ease of Mind, without Concern.

Virtue.

Be virtuous Ends pursu'd by virtuous Means,
Nor think th' Intention sanctifies the Deed:
That Maxim publish'd in an impious Age,
Would loose the wild Enthusiast to destroy,
And fix the fierce Usurper's bloody Title.
Then Bigotry might send her Slaves to War,
And bid Success become the Test of Truth;
Unpitying Massacre might waste the World,
And Persecution boast the Call of Heav'n.

C.

Unity.

CAST round thro' Nature's Work a curious Eye,
Thro' Earth, th' embracing Deep, and starry Sky;
All seem, by her, to one great End design'd;
All seem, by her, in one firm Union join'd.

Honesty.

Convince the World that you are just and true,
Be just in all you say, and all you do;
Whatever be your Birth, you're sure to be
A Man of the first Magnitude to me.

Education.

Children, like tender Oziers, take the Bow;
And as they first are fashion'd, always grow:

For what we learn in Youth, to that alone
In Age we are by ſecond Nature prone.

Mortality.

Conſider, Man, weigh well thy Frame,
The King, the Beggar, is the ſame:
Duſt form'd us all. Each breathes his Day,
Then ſinks into his native Clay.

Coxcombs.

Coxcombs are of all Ranks and Kind;
They're not to Sex or Age confin'd;
On Rich or Poor, or Great or Small,
And Vanity beſots them all.

Good Laws.

Cuſtoms polite, and fine Addreſs, that ſooth
The fierceſt Paſſions, and rough Nature ſmooth,
From prudent Laws and civil Order flow,
While Men ungovern'd, rude, and brutal grow.

Content.

Caſt off all needleſs and diſtruſtful Care;
A little is enough, too much a Snare:
Our Journey from our Cradle to our Grave
Cannot be long, nor long Proviſion crave.

Silence.

Cloſe Study with deep Silence beſt agrees,
Who Learning loves, Noiſe and Confuſion flees;
What more than Noiſe and Nonſenſe ſhew the Fool;
What more diſturbs your Learning and the School?

Content.

Content's a Cordial that ſtill gives Relief,
Ev'n in the ſharpeſt Agonies of Grief:

God

God is not always angry when he ſtrikes,
But moſt chaſtiſes thoſe whom moſt he likes;
And if with humble Spirits they complain,
Relieves their Anguiſh, or rewards their Pain.

Inſtruction.

Converſing with a Stranger, ſtrive to learn,
By ſtricteſt Obſervation, to diſcern
If he be wiſer than thyſelf: If ſo,
Be dumb, and rather chuſe by him to know:
But if thyſelf perchance the wiſer be;
Then do thou ſpeak, that he may learn by thee.

Content.

Content alone can all our Wrongs redreſs,
Content, that other Name for Happineſs;
'Tis equal if our Fortunes ſhould augment,
And ſtretch themſelves to the ſame vaſt Extent
With our Deſires; or thoſe Deſires abate,
Shrink and contract themſelves to fit our State.

Commendation.

Commend not till the Man is throughly known:
Praiſe vicious Men, you make their Faults your own.
Conſcious of Guilt, yourſelf do not defend;
Reſerve that Favour for an injur'd Friend,
Whom Malice and Miſtake unjuſtly blame:
You are the proper Guardian of his Fame.

Compaſſion.

Compaſſion proper to Mankind appears,
Which Nature witneſs'd when ſhe lent us Tears,
To ſhew by pitying Look, and melting Eyes,
How with a ſuff'ring Friend we ſympathize.
Who can all Senſe of others Ill eſcape,
Is but a Brute at beſt in human Shape.

Content and Bliſs.

Content and Bliſs, which differ but in Name,
Alike in Natures, and their End the ſame,
Faſt bound together in eternal Chains.
This as the End—The other, as the Means,
Will ne'er divide. But who enjoys the one,
Muſt find the other ere the Setting-ſun.

Death.

Cure of the Miſer's Wiſh, and Coward's Fear,
Death only ſhews us what we knew was near.
With Courage therefore view th' appointed Hour;
Dread not Death's Anger, but expect his Pow'r;
Nor Nature's Law with fruitleſs Sorrow mourn;
But die, O mortal Man! for thou waſt born.

Avarice.

Content is Wealth, the Riches of the Mind:
Happy's the Man that can that Treaſure find.
But the baſe Miſer ſtarves amidſt his Store,
Broods on his Gold; and griping ſtill at more,
Sits ſadly pining, and believes he's poor.
His Gains augment his unextinguiſh'd Thirſt,
With Plenty, poor, and with Abundance curſt.

Honeſty.

Chooſe but few Friends—Their Secrets ne'er diſcloſe,
And learn to know the Nettle from the Roſe.
Let Reaſon ſhine—Extinguiſh abject Fear,
Firm to the Truth, at modiſh Vices ſneer;
No Matter how,—the Virtuous will commend,
While public Spirit ſerves a public End.

Secret Sins.

Conſider all thy Actions, and take Heed,
On ſtolen Bread, tho' it is ſweet, to feed:

Sin,

Sin, like a Bee, unto thy Hive may bring
A little Honey, but expect the Sting.
Thou may'ſt conceal thy Sin by cunning Art,
But Conſcience ſits a Witneſs in thy Heart;
Which will diſturb thy Peace, thy Reſt undo;
For that is Witneſs, Judge, and Priſon too.

Content.

Conſider, Man, who all our Bleſſings gave;
What are recall'd again, and what you have:
And do not murmur when you are bereft
Of little, if you have ſufficient left.
Conſider too, how many Thouſands are
Under the worſt of Miſeries, Deſpair.
And don't repine at what you now endure;
Cuſtom will give you Eaſe, or Time a Cure.

God's Goodneſs.

Calmly conſider wherefore gracious Heav'n
To all his Creatures has Exiſtence giv'n.
Eternal Goodneſs certainly deſign'd
That every one, according to its Kind,
Should Happineſs enjoy:—For God, all-juſt,
Could ne'er intend his Creature to be curs'd:
When Life he gave, he meant that Life ſhould be
A State productive of Felicity.

Power to repent.

Can you recover your conſumed Fleſh
From the well feaſted Worms? Or put on freſh?
Can you redeem your Aſhes from the Dead?
Or quit your Carcaſs from her Sheet of Lead?
Can you awaken your Earth's-cloſed Eyes,
Or yet unlock your Monument, and riſe?
All this you may perform with as much Eaſe,
As to repent, O Mortals, when you pleaſe!

D.

Content.

DElight from Knowledge, Wealth, or Fame, may flow,
But pure Content's the greateſt Bliſs below;
In ev'ry State, in ev'ry Place we find
True Happineſs in a contented Mind.

Diſſentions.

Diſſentions, like ſmall Streams, are firſt begun;
Scarce ſeen they riſe; but gather as they run.
So Lines, which from their Parallel decline,
More they advance, the more they ſtill disjoin.

Death.

Diſtruſt, and Darkneſs of a future State,
Make poor Mankind ſo fearful of their Fate:
Death in itſelf is nothing; but we fear
To be we know not what, we know not where.

Death.

Death only ſhews us the the true Size of Men,
Who, when alive, look big, and ſwell; but when
That Puff of Breath's withdrawn, content with Room,
Shrink from an Empire to a narrow Tomb.

Content.

Doubtleſs, for Happineſs we need not roam,
'Tis eaſieſt had with little, and at Home:
The Man whom God does with Contentment bleſs,
Tho' he has little, does the World poſſeſs.

Death.

Death cannot chuſe but be to him a Snare,
Who made it in his Life his chieſeſt Care

To

To be a public Pageant; known to all,
But unacquainted with himſelf, doth fall.

Diſcord.

Diſcord, domeſtic Strife, immortal Hate,
Which with Convulſions wrack the ſuffering State,
And oft in Arms contending Sides engage,
Prove as deſtructive as a Tyrant's Rage.

Perjury.

Don't bind yourſelf to what you cannot do;
And only ſwear to that you know is true:
For 'tis a wicked, blaſphemous Offence,
To call on God for each Impertinence:
Or to adjure his Name to teſtify
That to be Truth, you know to be a Lie.

Credulity.

Do not Belief in every one repoſe;
For ſeeming Friends prove oft the greateſt Foes.
In faireſt Meadows dang'rous Adders lie;
And moſt Deceit is clad in Flattery;
Which in deluding Counſellors is ſhown,
Not for thy Gain, or Profit, but their own.

Piety to God.

Double Allegiance, Lord, to thee I owe,
Both as thy Subject, and thy Creature too:
'Twere then in me the moſt ungrateful Guilt,
Not to perform or ſuffer what thou wilt.
My Place is to obey, and not diſpute
A Will ſo good, a Power ſo abſolute.

Death.

Decreed by God, in Mercy to Mankind,
Our Troubles are to this ſhort Life confin'd.

Want,

Want, Weakneſs, Pain, Diſeaſe, and Sorrow have
Their general *Quietus* in the Grave.
The Living never ſhould the Dead lament;
Death's our Reward, and not our Puniſhment.

Delights.

Delights, thoſe beautiful Illuſions, play
Around us, and when graſp'd they glide away:
They ſhew themſelves, but will not with us dwell;
But, like hot Gleams, approaching Storms foretel.
Pure, unmix'd Pleaſures, on us never flow'd;
But ſtream, like wat'ry Sun-beams, thro' a Cloud.

Delay.

Delays are dang'rous; take a Friend's Advice;
Begin, be bold, and venture to be wiſe:
He who defers this Work from Day to Day,
Does on a River's Bank expecting ſtay,
'Till the whole Stream, which ſtopt him, ſhall be gone,
Which, as it runs, for ever will run on.

Dreams.

Dreams are but Interludes, which Fancy makes:
When Monarch Reaſon ſleeps, this Mimic wakes.
Compounds a Medley of disjointed Things,
A Court of Coblers, and a Mob of Kings.
Light Fumes are merry, groſſer Fumes are ſad,
Both are the reaſonable Soul run mad.
And many monſt'rous Forms in Sleep we ſee,
That never were, nor are, nor e'er ſhall be.

Bribery.

Dare to be great without a guilty Crown,
View it, and lay the bright Temptation down.
Tis baſe to ſeize on all becauſe you may;
That's Empire, that which I can give away:
There's Joy, when to wild Will you Laws preſcribe,
When you bid Fortune carry back her Bribe.

A Joy

A Joy which none but greateſts Minds can taſte,
A Fame which will to endleſs Ages laſt.

Reputation.

Do not neglect the Candour of thy Name;
Thou ſhould'ſt not ſtain thy Cloaths, much leſs thy Fame.
Fine Men will build fine Domes, repair, and trim,
And keep them neat without, and fair within:
But little they regard, if by foul Ways
They blot their Names, and ſlubber o'er their Days:
Such Men in Life are odious, and ſhall be
In Death a Scandal to Poſterity.
I'll tread a righteous Path; a good Report
Makes Men live long, although their Life is ſhort.

Death.

Death is not dreadful to a Mind reſolv'd;
It ſeems as natural as to be born.
Groans, and Convulſions, and diſcolour'd Faces,
Friends weeping round us, Blacks, and Obſequies,
Make Death a dreadful Thing: The Pomp of Death
Is far more terrible than Death itſelf.

E.

Good Conſcience.

EXTERNAL Pomp, and viſible Succeſs,
Sometimes contribute to our Happineſs;
But that which makes it genuine, and refin'd,
Is a good Conſcience, and a Soul reſign'd.

Endeavour.

Endeavour bears a Value, more or leſs,
Juſt as 'tis recommended by Succeſs:
The lucky Coxcomb ev'ry Man will prize;
And proſp'rous Actions often paſs for wiſe,

Re-

Repentance.

Examine well the Object, and compare
Th' unequal Periods, which allotted are
To weeping Penitence, and ſhort-liv'd Bliſs;
How long the one, how ſhort the other is.
Joy in a Moment often ends its Race,
And rueful, pale Repentance takes its Place.

Toil and Eaſe.

Ev'n as the Sun, when he from Noon declines,
And with abated Heat leſs fiercely ſhines,
Seems to grow milder, as he goes away,
Pleaſing himſelf with the Remains of Day:
So he, who in his Youth for Glory ſtrove,
Would recompence his Age with Eaſe and Love.

Science.

Except religious Comforts, nought below
Equals the Bliſs that *Science*' Vot'ries know:
Theſe happy Mortals, *Pallas*, by thy Pow'r,
To diſtant Worlds in Contemplation tour;
What mental Bliſs to view the Order giv'n
To thoſe bright Orbs, the Ornament of Heav'n!

On the heavenly Bodies.

Each Planet ſhining in his proper Sphere,
Does with juſt Speed his radiant Voyage ſteer;
Each ſees his Lamp with different Luſtre crown'd,
Each knows his Courſe with different Periods bound:
And in his Paſſage thro' the liquid Space,
Nor haſtens nor retards his Neighbour's Race.

Envy and Pride.

Envy, that hell-born Monſter, often rules,
And reigns triumphant in the Hearts of Fools;

While

While Pride, which often ſecret dwells within,
Lurks in the Soul, and prompts to every Sin.
From theſe defend me, O thou juſt and wiſe!
And form my Virtues Kindred to the Skies.

Expenſive Pleaſures.

Expenſive Pleaſures Peace deſtroy,
And can afford no laſting Joy;
Sots, Gameſters, Goſſippers, and Beaus,
Avoid as Senſe and Reaſon's Foes:
For Happineſs, our chiefeſt End,
Conſiſts in what the Wiſe commend.

Eternity.

Eternity no Parent does admit,
But on itſelf did firſt itſelf beget:
Which when ten thouſand thouſand Years are gone,
Is ſtill the ſame, and ſtill to be begun:
A Gulf whoſe large Extent no Bounds engage,
A ſtill-beginning, never-ending Age.

On the Works of Nature.

Expatiate free o'er Nature's curious Frame,
Conſider whence her awful Wonders came;
Through all, conſpicuous Marks of Wiſdom ſhine,
That plainly prove the forming Hand divine.
Mark how yon lucid ſparkling Lamps above
Thro' Heav'n's ethereal Road in Order move;
Sun, Moon, and Stars, perform their circling Rounds,
Each fills his Sphere, and knows th' appointed Bounds.

Extremes.

Ev'n Profit, when redundant, noxious proves;
Immoderate Pleaſures breed immoderate Loves.
Riches, if more than can be fairly borne,
Ingender Pride, and puff us up with Scorn;
Ungovern'd Courage too is always bad,
Too hot a Spirit makes its Owner mad:

Anger is rightly term'd a Kind of Luſt,
But gnawing Malice is by far the worſt.

F.

Learning.

FROM Art and Study true Contentment flow,
For 'tis a God-like Attribute to know.
He moſt improves who ſtudies with Delight,
And learns ſound Morals whilſt he learns to write.

Government and Faith.

For Forms of Government let Fools conteſt;
Whate'er is beſt adminiſter'd is beſt;
For Modes of Faith let graceleſs Zealots fight;
His can't be wrong whoſe Life is in the right.

Sloth.

Flee Sloth, the Canker of good Senſe and Parts,
Of Health, of Wealth, of Honour, and of Arts:
Thoſe that court Fame muſt not their Senſes pleaſe,
Her Chariot lags when drawn by Sloth and Eaſe.

Freedom.

Freedom of Choice endures Reſtraint but ill;
'Tis Uſurpation on th' unbounded Will.
For Freedom in our Choice we count a Bliſs,
Eager to chuſe, tho' oft we chuſe amiſs.

A Prayer.

For the few Hours of Life allotted me,
Give me, great God, but Bread and Liberty,

I'll beg no more. If more thou'rt pleas'd to give,
I'll thankfully that Overplus receive.
If beyond this, no more be freely ſent,
I thank for this, and go away content.

Friendſhip.

Friends are like Leaves that on the Trees do grow,
In Summer's proſp'rous State much Love they ſhow.
But art thou in Adverſity? Then they,
Like Leaves from Trees in Autumn, fall away.
Happy is he, who hath a Friend indeed;
But he more happy is, who none does need.

Reaſon.

Fear to offend your Judgment, fear to ſlight
Reaſon, th' unbiaſs'd Rule of Wrong and Right.
Follow her Conduct; as you ſafely may,
Wherever her Diſcretion leads the Way.
While, in yourſelves, her Dictates you ſuppreſs,
You're tumbling down a dang'rous Precipice.

Man's Depravity.

From human Nature's Depravation ſprings
The vain Purſuit, and vicious Courſe of Things.
Hence gaudy Scenes of temporal Joys we prize,
And Paths of endleſs Happineſs deſpiſe.
Thus glorious Virtue's Search, we madly ſlight,
And ſpurn the Charms of her cœleſtial Light.

Wealth.

Fond Men, by Paſſions wilfully betray'd,
Adore thoſe Idols which their Fancy made;
Purchaſing Riches with our Time and Care,
We loſe our Freedom in a gilded Snare;
And having all, all to ourſelves refuſe,
Oppreſs'd with Bleſſings which we fear to loſe.
In vain our Fields and Flocks increaſe our Store,
If our Abundance makes us wiſh for more.

Pub-

Public Good.

For God's own Sake, no Duty does he aſk,
The common Welfare is our only Taſk;
For this ſole End, his Precepts kind and juſt,
Forbid Intemperance, Murder, Theft, and Luſt,
With ev'ry Act injurious to our own
Or others Good, for ſuch are Crimes alone.
For this, are Love, Peace, Charity, enjoin'd,
With all that can ſecure and bleſs Mankind.

Temperance.

For Meat, Drink, Cloaths, Houſe, Servants, and the reſt,
Which chiefly are the Body's Intereſt,
Take this Preſcription: You may ſafely uſe
Such a Proportion as will moſt conduce
To the internal Welfare of your Mind,
And that's as much as Nature hath deſign'd.
Take juſt as much of each as may ſuffice
For Health, and ſtrength'ning of your Faculties;
What your Neceſſities require; but fly
Whatever tends to Pride, or Luxury.

Drunkenneſs.

Fly Drunkenneſs, whoſe vile Incontinence
Takes both away the Reaſon and the Senſe:
Think while thou ſwallow'ſt the capacious Bowl,
Thou let'ſt in Seas, to wreck and drown thy Soul.
That Hell is open, to Remembrance call,
And think how ſubject Drunkards are to fall.
Conſider how it ſoon deſtroys the Grace
Of human Shape, and ſpoils the beauteous Face:
It drowns thy better Parts, and makes thy Name
To Foes a Laughter, to thy Friends a Shame.

Competency.

G.

GRANT me, ye bounteous Gods, this calm Retreat!
A cleanly Cottage, and a ſmall Eſtate,
A faithful Friend, and Diſtance from the Great.

Liberality.

Give that thou can'ſt, and give this preſent Hour,
Before Death comes, for then 'tis paſt thy Pow'r;
And be aſſur'd, that what by thee is giv'n,
Shall ever laſt, and be repaid by Heav'n.

Good Men.

Good Men are ſcarce, the Juſt are thinly ſown,
They thrive but ill, nor can they laſt when grown.
And, ſhould we count them, and our Store compile,
Yet *Thebes* more Gates could ſhew, more Mouths the *Nile*.

Fortitude.

Great is the Steadineſs of Soul and Thought,
By Reaſon bred, and by Religion taught;
Which, like a Rock, amidſt the ſtormy Waves,
Unmov'd remains, and all Afflictions braves.

Royal Troubles.

Great Troubles to a Throne the Way prepare,
And greater Troubles muſt preſerve when there.
Yet the Ambitious envy thoſe who reign:
They know the Pomp of Crowns, but not the Pain.

A Friend.

Great Pains we take to find a faithful Friend:
'Tis worth our Pains, if we obtain our End.

He must be cast in the compleatest Mould:
But take this with you, there's more Brass than Gold.

Gold.

Gold, when to virtuous Hands 'tis given,
It blesses like the Dew of Heaven:
Like Heav'n they hear the Orphan's cries,
And wipe the Tears from Widows Eyes.

God.

God's Power supreme no Creature can withstand,
No Might resist the Workings of his Hand:
All Nature is obedient to his Will,
And raging Tempests his Commands fulfil.
Useless to him, O Man! is thy Assistance,
And vain to hope Success from thy Resistance.

Writing.

Great was that Genius, most sublime that Thought,
Which first the curious Art of Writing taught:
This Image of the Voice did Man invent,
To make Thought lasting, Reason permanent;
Whose softest Notes with Secrecy can roll,
To spread deep Mysteries from Pole to Pole.

Gain.

Gain shall no more my cheated Fancy please,
That cannot purchase one short Minute's Ease:
What shall I do, since my Attempts are vain?
In War no Fame, in Trade no Wealth I gain.
How peaceful then is he, and how secure,
Whom War did ne'er affright, nor Gain allure!

Courage.

Great *Cæsar*, dauntless to his Sailors said,
Let not this angry Storm make you dismay'd.

These

These raging Billows can no Mischief do,
They carry *Cæsar*, and his Fortune too:
Let those that Christianity profess,
Of *Cæsar* learn like Courage in Distress.

Virtue.

Give me that lasting Virtue after all,
Which firmly stands, when Crowns and Scepters fall.
Who would presume upon a noble Birth,
Or quarrel for a spacious Share of Earth,
Who sees rich Diadems become so cheap,
And Heroes tumbling in the common Heap!

Affliction.

God's Providence, for many secret Ends,
Corroding Cares, and sharp Affliction sends:
Let us conclude it best it should be so,
And not desponding, or impatient grow.
For he that will his Confidence remove
From boundless Wisdom, and eternal Love,
To place it on himself, or human Aid,
Will meet those Woes he labours to evade.

Man's Vanity.

Gay Scenes of Bliss Man's ravish'd Soul surprize,
Raise his vain Hopes, and glitter in his Eyes;
Of swelling Titles he supinely dreams,
Vast are his Projects, and refin'd his Schemes:
But, when his Morning Voice of Joy is past,
The melancholy Evening comes at last;
The Tyrant Death a hasty Summons sends,
And all his momentary Glory ends.

Science.

Genius and Wit, which else would lie depreſt,
Cheer'd with Reward, and with Applause caresst,
In well-form'd States exert their Force divine,
And brighter yet by Emulation shine.

Science refin'd, which Admiration moves,
Directs our Instincts, and the Mind improves;
Here shines illustrious, here the Schools display
The radiant Sores of intellectual Day.

Reputation.

Good Name in Man or Woman,
Is the immediate Jewel of our Souls:
Who steals my Purse, steals Trash, 'tis something, nothing;
'Twas mine, 'tis his, and has been Slave to Thousands.
But he that filches from me my good Name,
Robs me of that which not enriches him,
And makes me poor indeed.

Viirtue.

Great Minds, like Heav'n, are pleas'd with doing Good,
Tho' the ungrateful Subjects of their Favours
Are barren in Return. Virtue does still
With Scorn the mercenary World regard,
Where abject Souls do Good, and hope Reward:
Above the worthless Trophies Men can raise,
She seeks not Honours, Wealth, nor airy Praise,
But with herself, herself the Goddess pays.

H.

Avarice.

HOW wretched is the Man who craves for more,
Yet suffers Want, when he has Gold in Store;
Pinches his Guts, and shames himself with Rags,
To please his greedy Soul with useless Bags.

Resignation.

Happy the Man, who, studying Nature's Laws,
Thro' known Effects can trace the secret Cause;
His Mind possessing in a quiet State,
Fearless of Fortune, and resign'd to Fate.

Traitor

Traitor.

He who betrays his Friend, ſhall never be
Under one Roof, nor in one Ship with me.
For, who with Traitors would his Safety truſt,
Leſt with the Wicked Heav'n involve the Juſt?

Sinner.

He that once ſins, like him who ſlides on Ice,
Goes ſwiftly down the ſlippery Ways of Vice;
Tho' Conſcience checks him, yet thoſe Rubs gone o'er,
He ſlides on ſmoothly, and looks back no more.

Fortitude.

Happy the Man, I grant, thrice happy he,
Who can thro' groſs Effects their Cauſes ſee;
Whoſe Courage from the Depth of Knowledge ſprings,
Nor vainly fears inevitable Things;
But does his Walk of Virtue calmly go,
Thro' all th' Alarms of Death, and Hell be'ow.

Filial Duty.

Honour thy Parents to prolong thy End,
With them, tho' for a Truth, do not contend;
Tho' all themſelves defend, do thou chuſe rather
To hold thy Peace, than loſe their Love for ever.
Whoever makes his Parents Heart to bleed,
Shall have a Child that will revenge the Deed.

On Reaſon.

Hail, ſacred Reaſon! glorious! and divine!
Bulwark eternal of Religion's Shrine!
Truth's firmeſt Friend! but Superſtition's Foe!
To whom our whole of Happineſs we owe!
What thou command'ſt, O! let me ſtill obey;
And joyous follow, where thou lead'ſt the Way.

Beauty.

How frail is Beauty! In how ſhort a Time
It fades! Like Roſes that are paſt their Prime,
So wrinkled Age the faireſt Face will plow,
And draw deep Furrows on the ſmootheſt Brow:
Then where's the Beauty of that Face! Alaſs!
Yourſelves would bluſh to ſee it in a Glaſs.

Content and Reſignation.

Happy are they, who, to their Fate reſign'd,
Can ſtill poſſeſs Tranquility of Mind;
Can Pomp and Grandeur view with Look ſerene,
Nor wiſh to act within the gaudy Scene;
Their Souls above ſuch Trifles nobly ſoar,
On them ſtern Fortune loſes half its Pow'r.

Competency.

Happy's the Landlord of a ſmall Eſtate,
Who wanting nothing, envies not the Great;
Whoſe fertile Field with Cultivation feeds
His Houſe with all that frugal Nature needs;
Whoſe wealthy Garden lib'rally beſtows
What Nature aſks, when ſhe luxuriant grows.

Courage.

How bleſs'd is he, who for his Country dies!
Since Death purſues the Coward, as he flies.
The Youth, in vain, would fly from Fate's Attack,
With trembling Knees, and Terror at his Back;
Tho' Fear ſhould lend him Pinions like the Wind,
Yet ſwifter Fate will ſeize him from behind.

Health.

Health ſeems a Cherub moſt divinely bright,
More ſoft than Air, more gay than Morning Light;

Hail,

Hail, blooming Goddeſs, thou propitious Pow'r,
Whoſe Bleſſings Mortals next to Life implore:
Such Graces in your heav'nly Eyes appear,
That Cottages are Courts, when you are there.

Hypocriſy.

He that ſhall rail againſt his abſent Friends,
Or hears them ſcandaliz'd, and not defends,
Sports with their Fame, and ſpeaks whate'er he can,
And only to be thought a witty Man;
Tells Tales, and brings his Friend in Diſeſteem:
That Man's a Knave; beſure, beware of him!

Satisfaction.

Happy the Man, of Mortals happieſt he,
Whoſe quiet Mind from vain Deſires is free;
Whom neither Hopes deceive, nor Fears torment,
But lives at Peace, within himſelf content;
In Thought or Act accountable to none,
But to his Conſcience, and to God alone.

A troubled Conſcience.

He who commits a Sin, ſhall quickly find
The preſſing Guilt lie heavy on his Mind;
Tho' Bribes or Favour ſhall aſſert his Cauſe,
Pronounce him guiltleſs, and elude the Laws:
None quits himſelf; his own impartial Thought
Will damn, and Conſcience will record the Fault.

Happineſs.

How miſerably Mortals err!
If you true Happineſs prefer,
'Tis to no Rank of Life confin'd,
But dwells in every honeſt Mind.
Be Juſtice then your ſole Purſuit;
Plant Virtue, and Content's the Fruit.

On Writing.

Heav'n first taught Letters for the Wretched's Aid,
Some banish'd Lover, or some captive Maid.
They live, they speak, they breathe what Love inspires,
Warm from the Soul, and faithful to its Fires;
The Virgin's Wish without her Fears impart,
Excuse the Blush, and pour out all the Heart;
Speed the soft Intercourse from Soul to Soul,
And waft a Sigh from *Indus* to the *Pole*.

Sufficiency.

Happy's the Man to whom the Gods allow
With his own Hand, paternal Grounds to plough:
Like the first golden Mortals, happy he,
From Business, and the Cares of Money free:
No human Storms at Land disturb his Sleep,
No loud Alarms of Nature on the Deep;
From all the Frauds of Law he lives secure,
Nor does th' Affronts of Palaces endure.

On the Improvement of Time.

Happy, thrice happy he! whose conscious Heart
Enquires his Purpose, and discerns his Part;
Who runs with Heed th' involuntary Race,
Nor lets his Hours reproach him as they pass;
Weighs how they steal away, how sure, how fast,
And, as he weighs them, apprehends the last:
Or vacant, or engag'd, our Minutes fly;
We may be negligent, but we must die.

Greatness.

He that to Titles would confine his Name,
Boasts but a worthless Tympany of Fame:
Vain of his Bulk, and proud of his Disease,
He may, perhaps, his own fond Fancy please;
Yet all who see him, if they're truly wise,
Laugh at the Folly, but the Fool despise.
This only Greatness can the Wiser find,
A knowing Head, and Heart to Good inclin'd.

On Writing.

Hail wond'rous *Art!* by thy auſpicious Aid,
The Lover's Thoughts are round the World convey'd:
By thee he ſecretly reveals his Care,
And pleads in Silence to his *abſent Fair*;
Tho' Walls, tho' Lands, tho' ſpacious Oceans part,
Walls, Lands, and Oceans, can't disjoin the Heart;
The eager Soul ſuch weakly Bounds diſdains,
And leaps from *India*'s Shore to *Britain*'s Plains:
With ſpeechleſs Eloquence the Letters move,
And Winds and Waters waft the Voice of *Love*.

Futurity.

Heav'n from all Creatures hides the Book of Fate,
All but the Page preſcrib'd, their preſent State;
From Brutes what Men, from Men what Spirits know;
Or who could ſuffer being here below?
The Lamb thy Riot dooms to bleed To-day,
Had he thy Reaſon, would he ſkip and play?
Pleas'd to the laſt, he crops the flow'ry Food,
And licks the Hand juſt rais'd to ſhed his Blood.
Oh Blindneſs to the Future! kindly giv'n,
That each may fill the Circle mark'd by Heav'n.

Hope.

Hope is the Balm and Life-blood of the Soul;
It pleaſes, and it laſts.——Indulgent Heav'n
Sent down the kind Deluſion, thro' the Paths
Of rugged Life, to lead us patient on,
And make our mortal State no tedious Thing.

I.

Morality.

IF Right and Wrong, if moral Good and Ill
Are empty Names, Men may purſue their Will,
Steal without Fraud, and without Murder kill.

Pardoning Sin.

If *Rome* can pardon Sins, as *Romans* hold,
And if those Pardons can be bought and sold,
It were no Sin t'adore and worship Gold.

Charity.

In Faith and Hope the World will disagree,
But all Mankind's Concern is Charity:
All must be false that thwart this one great End;
And all of God, that bless Mankind or mend.

Custom.

Ill Customs by Degrees to Habits rise,
Ill Habits soon become exalted Vice.
Ill Customs gather by unseen Degrees;
As Brooks make Rivers, Rivers swell to Seas.

Death.

It's to the Vulgar Death too harsh appears;
The Ill we feel is only in our Fears.
To die is landing on some silent Shore,
Where Billows never break, nor Tempests roar;
E'er well we fall the friendly Stroke tis o'er.

Self-Knowledge.

If you Self-Knowledge should neglect to gain,
All other Knowledge you'll acquire in vain;
A *Grecian*, fam'd for Science, recommends
Self Knowledge, as the first, to all his Friends.

Prayer.

In all to God direct thy constant Pray'r;
Who not implores him, merits not his Care,
His Favour lost, no Pow'r can give Relief;
His Care deny'd, the End is endless Grief.

Cenſure.

In other Men we Faults can 'ſpy,
And blame the Mote that dims their Eye;
Each little Speck and Blemiſh find,
To our own ſtronger Errors blind.

Attendance and Dependence.

If there's a Man, ye Gods, I ought to hate,
Dependence and Attendance be his Fate;
Let him ſtill buſy be, and in a Crowd,
Be very much a Slave, and very Proud.

God's Law.

In all thy Ways, make God's true Law thy Guide;
But firſt examine well, and then confide:
Leſt faireſt Falſhoods Reaſon ſhould diſarm,
And deep Deceits improve the artful Charm.

Faſhion.

If once the Mode of Virtue would come in,
The Men of Mode would be aſham'd to ſin:
Faſhion is ſuch a ſtrange bewitching Charm,
Becauſe they'd not be laugh'd at, they'd reform.

Misfortunes.

In all Misfortunes, this Advantage lies,
They make us humble, and they make us wiſe:
And he, that can acquire ſuch Virtues, gains
An ample Recompence for all his Pains.

Sinners.

If harden'd in your Sins you perſevere,
God's Wrath will riſe, his Judgment grow ſevere:
But if thou wilt thy Paths from Error guard,
His Favours ſhall thy watchful Care reward.
Then bow before him, and with deep Contrition
Seek to obtain for Sin a full Remiſſion.

Conduct.

If 't be your Lot to act the Beggar's Part
On this World's Stage, exert thy utmost Art:
Tho' mean the Character, yet ne'er complain,
Perform it well, as just Applause you'll gain
As he whose princely Grandeur fills the Stage,
And frights all near him with heroic Rage.

Honesty and Liberality.

If busy Trade employs your lab'ring Thoughts,
Know, cheating Pounds are less than honest Groats.
But if kind Fate has giv'n you Pow'r to live
Without all Toil, be always free to give
The Surplus of your Blessing to the Poor,
This, with a thankful Heart, will Heav'n secure.

Humility.

If ever I more Riches did desire
Than Cleanliness, and Quietness require;
If e'er Ambition did my Fancy cheat
With any Wish, so mean as to be great;
Oh! Heav'ns, continue from me to remove
The humble Blessings of that Life I love.

Pains.

If in the Body there was but one Part
Subject to Pain, and sensible of Smart;
And but one Passion could torment the Mind,
That Part, that Passion, busy Fate would find:
But since Infirmities in both abound,
And Grief and Sorrow many Ways can wound;
'Tis not so great a Wonder that we grieve,
As 'tis a Miracle we daily live.

Troubles.

If tender *Infants*, who imprison'd stay
Within the Womb, prepar'd to break away,

Were

Were conſcious of themſelves, and of their State,
And had but Reaſon to ſuſtain Debate,
The painful Paſſage they would dread, and ſhew
Reluctance to a World they never knew;
They in their Priſons ſtill would chuſe to lie,
As backward to be born, as we to die.

Temperance.

If any aſk me, what would ſatisfy
To make Life eaſy? Thus I would reply;
As much as keeps out Hunger, Thirſt, and Cold;
Or what contented *Socrates* of Old;
As much as made wiſe *Epicurus* bleſt,
Who in ſmall Gardens ſpacious Realms poſſeſt.
This is what Nature's Want may well ſuffice;
He, who aſks more, is covetous, not wiſe.

The Dream.

I dream'd, that bury'd in my Fellow-Clay,
Cloſe by a common Beggar's Side I lay:
And as ſo mean an Object ſhock'd my Pride,
Thus like a Corpſe of Conſequence I cry'd;
Scoundrel, be gone, and henceforth touch me not,
More Manners learn, and at a Diſtance *rot*.
How, Scoundrel! with a haughtier Tone cry'd he,
Proud Lump of Earth, I ſcorn thy Words and thee
Here all are equal, now thy Caſe is mine,
This is my *rotting* Place, and that is thine.

Chearfulneſs.

Inſtead of Art, and Luxury in Food,
Let Mirth and Freedom make thy Table good.
If any Cares into thy Day-time creep,
At Night, without Wine's *Opium*, let 'em ſleep.
Let Reſt, which Nature does to Darkneſs wed,
But let not Luſt command thee to thy Bed.
Be ſatisfy'd and pleas'd with what thou art,
Act chearfully and well th' allotted Part;
Enjoy this Hour, be thankful for the paſt,
Nor fear, nor wiſh the Approaches of the laſt.

Resignation.

In every Action which you undertake,
With great *Cleanthes* this Petition make:
Lead me, O Jove! and thou, O pow'rful Fate,
In ev'ry Enterprize, in ev'ry State,
As you determine; for I must obey
The wise Injunctions which you on me lay:
For should I at your dread Decrees repine,
And strive your sacred Orders to decline,
I should but labour wickedly in vain,
And struggle with an everlasting Chain,
And, after all, be dragg'd along with Pain.

Contenders.

In every Age and Clime we see
Two of a Trade can ne'er agree.
But tho' we both one Trade pursue,
There's Gain enough for me and you.
In Wit and War the Bully-race
Contribute to their own Disgrace.
Too late the forward Youth shall find
That Jokes are sometimes paid in Kind;
Or if they canker in the Breast,
He makes a Foe who makes a Jest.

Choice in Dying.

If Heav'n a Date of many Years would give,
I'd learn to die that I might learn to live;
And as I near approach'd the Verge of Life,
Some kind Relation (if I had no Wife)
Should take upon him all my worldly Care,
While I did for a better State prepare.
For why should I with Troubles then be vex'd?
Or have the Ev'ning of my Days perplex'd?
But by a silent and a peaceful Death,
Without convulsive Pangs resign my Breath.
And when committed to the Dust, I'd have
Few Tears, but friendly, dropt into my Grave.
Then would my *Exit* so propitious be,
That all behind would wish to die like me.

Divine

K.

Divine Knowledge.

KNOWLEDGE of Things myſterious and divine,
Illuſtrious in learned Men doth ſhine:
But many Truths are from us now conceal'd,
That in a future State ſhall be reveal'd.

Luſt.

Keep down your Luſt, Vice fades, if you take Pains;
Nouriſh'd by Sloth, more Growth it ever gains.
A Man employ'd no Leiſure has to ſin,
But being idle, falls into't again.

Knowledge.

Knowledge by Time advances ſlow and wiſe,
Turns every where its deep diſcerning Eyes;
Sees what befel, and what may yet befal,
Concludes from both, and beſt provides for all.

Death and Judgment.

Keep Death and Judgment always in your Eye,
None's fit to live, that is not fit to die.
Make uſe of preſent Time, becauſe you muſt
Take up your Lodging ſhortly in the Duſt.
'Tis dreadful to behold the ſetting Sun,
And Night approaching, e'er your Work is done.

Univerſal Good.

Know Nature's Children ſhall divide her Care:
The Fur that warms a Monarch, warm'd a Bear.
While Man exclaims "See all Things for my Uſe!"
"See Man for mine!" replies a pamper'd Gooſe:
And juſt as ſhort of Reaſon he muſt fall,
Who thinks all made for one, not one for all.

Neceſſity.

Know, Man, that whatſoe'er the Fates ordain,
From thence, at leaſt, this Benefit you gain,
That, rightly uſing this or that Decree,
You make a Virtue of Neceſſity;
And what this Benefit doth moſt enhance,
'Tis ſuch as will admit no Hinderance.

Health, Peace, and Competency.

Know, all the Good that Individuals find,
Or God or Nature meant to mere Mankind,
Reaſon's whole Pleaſure, all the Joys of Senſe,
Lie in three Words, Health, Peace, and Competence.
But Health conſiſts with Temperance alone;
And Peace, oh Virtue! Peace is all thy own.
The Good or Bad the Gifts of Fortune gain;
But theſe leſs taſte them, as they worſe obtain.

Uſeleſs Knowledge.

Knowledge forbid, 'tis dangerous to purſue;
With Guilt begins, and ends in Ruin too:
For had our earlieſt Parents been content
Not to know more than to be innocent,
Their Ignorance of Evil had preſerv'd
Their Joys entire; for then they had not ſwerv'd.
But they imagin'd (their Deſires were ſuch)
They knew too little, till they knew too much.
E'er ſince by Folly moſt to Wiſdom riſe,
And few are, but by ſad Experience, wiſe.

L.

Mental Balance.

LOVE, hope, and Joy, fair Pleaſure's ſmiling Train,
Hate, Fear, and Grief, the Family of Pain;
Theſe mixt with Art, and to due Bounds confin'd,
Make and maintain the Balance of the Mind.

A Leſſon.

A Lesson.

Let Bigotry and Persecution cease,
And sacred Truth and Charity increase;
Let Study and Experience make us wise,
And as our Years extend, our Virtues rise.

Reason and Virtue.

Let Reason's Light gild Life's extremest Gloom,
And Virtue's Lamp attend us to the Tomb;
And the Memorial that we leave behind,
To us be glorious,—useful to Mankind.

Love.

Love fix'd on Beauty, Wrinkles may destroy,
And Age too soon efface the transient Joy;
But virtuous Love no Time can e'er allay;
Founded on Reason, it will ne'er decay.

Law-Suits.

Law-Suits avoid, with as much studious Care
As thou would'st Dens, where hungry Lions are;
And rather put up Injuries, than be
A Plague to him, who'd be a Plague to thee:
Value your Quiet at a Price too great
For thy Revenge to give so dear a Rate.

Proper Conduct.

Learn, Mortals, learn the Motions of the Mind,
Why you were made, for what you were design'd,
And the great moral End of Human kind:
Study thyself, what Rank, or what Degree,
The wise Creator has ordain'd for thee;
And all the Offices of that Estate
Perform, and with thy Prudence guide thy Fate.

Error.

Look round the habitable World, how few
Know their own Good, or knowing, it purſue!
How void of Reaſon are our Hopes and Fears!
What in the Conduct of our Life appears
So well deſign'd, ſo luckily begun,
But, when we have our Wiſh, we wiſh undone?

Nature.

Lo Earth ſmiles wide, and radiant Heav'n looks down,
All fair, all gay, and urgent to be known!
Attend, and here are ſown Delights immenſe,
For ev'ry Intellect, and ev'ry Senſe:
With Adoration think, with Rapture gaze,
And hear all Nature chaunt her Maker's Praiſe.

Silence.

Let modeſt Silence be your chiefeſt Care
In all your Converſation; and beware
Of being over-talkative, and ſhun
That lewd, perpetual Motion of the Tongue,
That Itch of ſpeaking much; and be content
That your Diſcourſe, tho' ſhort, be pertinent.

Laughter.

Laughter, if rightly us'd, may be confeſs'd,
In ſome Sort, to diſtinguiſh Man from Beaſt;
While by due Management it is allay'd,
And the ſtrict Rules of Reaſon are obey'd;
But ſhews, if over-loud, or over-long,
Your Head but weak, altho' your Lungs be ſtrong.

Money.

Laws bear the Name, but Money has the Pow'r;
The Cauſe is bad whene'er the Client's poor.

These strict-liv'd Men, that seem above the World,
Are oft' too modest to resist our Gold.
Suits oft' are travers'd, and so little won,
That he that conquers is at last undone.

Justice.

Let Justice in thy Measures still prevail:
Equal thy Balance, even be thy Scale:
By a design'd, or an uncertain Oath,
Be not forsworn; avoid the Guilt of both:
For Perjury, on whomsoe'er it rests,
Is a foul Crime th' Eternal God detests.

M.

Judgment and Conduct.

MIND what is taught you with attentive Ear,
Judge for yourself the Truth of what you hear:
And when convinc'd of Right by what you've heard,
All Wrong avoid, and all that's Right regard.

Wit.

Marble, or Brass, devouring Time may waste,
But Wit as long as circling Time shall last;
That ever lives; nor can to Death submit;
No Tomb he needs, whose Monument is Wit.

Truth.

Man's Understanding Prejudice confounds;
Let every Flood of Passion know its Bounds:
Good Men seek Truth, the Impious fly her Sight,
Who know, and love her, serve her with Delight.

Content.

My Son, Content's the fundamental Thing
Whence all your Hopes of Happineſs can ſpring;
This firſt purſue: Securely Death defy,
And live ſo well, as not to fear to die.

Time.

Make much of precious Time while in your Pow'r,
Be careful well to huſband ev'ry Hour:
The Time will come when you ſhall ſore lament
Th' unhappy Minutes which you have miſ-ſpent.

Money.

Money, thou Bane of Bliſs, and Source of Woe,
Whence com'ſt thou, that thou art ſo freſh and fine?
I know thy Parentage is baſe and low:
Man found thee poor and dirty in a Mine.

Ambition.

Misfortune quenches out Ambition's Fire,
Corrects the Thought, and humbles the Deſire;
Shews us the trifling Worth of what we view
With eager Fondneſs, and with Toil purſue;
That Riches, Pomp, nay, even boundleſs Pow'r,
May all be loſt in one ill-fated Hour.

Human Nature.

Mankind one Day ſerene and free appear,
The next they're cloudy, ſullen, and ſevere:
New Paſſions, new Opinions ſtill excite,
And what they like at Noon, deſpiſe at Night;
They gain with *Labour* what they quit with *Eaſe*,
And Health, for Want of Change, grows a Diſeaſe.

Avarice.

Men weary out their Brains, their Strength and Time,
While ſome to Years, and ſome to Honours climb:
They ſearch Earth's Bowels, croſs the raging Seas,
Mortgage their Souls, and forfeit all their Eaſe:
Grudge Night her Reſt, to lengthen out the Day,
And all to fill their Bags with gilded Clay.

Human Nature.

Men with like Haſte to ſeveral Ways do run;
Some to undo, and ſome to be undone:
While Luxury and Wealth, like War and Peace,
Are each the other's Ruin and Increaſe;
As Rivers loſt in Seas, ſome ſecret Vein
Thence re-conveys them to be loſt again.

Mutual Benefits.

Man, like the gen'rous Vine, ſupported lives;
The Strength he gains is from th' Embrace he gives.
On their own Axis as the Planets run,
Yet make at once their Circle round the Sun;
So two conſiſtent Motions act the Soul,
And one regards itſelf, and one the Whole:
Thus God and Nature link'd the gen'ral Frame,
And bade Self-love and Social be the ſame.

Troubles.

NONE lives in this tumultuous State of Things,
Where ev'ry Morning ſome new Trouble brings;
But bold Inquietudes will break his Reſt,
And gloomy Thoughts diſturb his anxious Breaſt.

Learning.

Not led by falſe Opinions blindly go,
But freely ſearch, if you would truly know;
Nor till you ceaſe to live, deſiſt to learn;
To practiſe right, the Right we muſt diſcern.

Frugality.

Nor trivial Loſs, nor trivial Gain deſpiſe;
Mole hills, if often heap'd, to Mountains riſe:
Weigh every ſmall Expence, and nothing waſte,
Farthings long ſav'd amount to Pounds at laſt.

Art and a Genius.

No Art without a Genius will prevail,
And Parts without the Help of Art will fail;
But both Ingredients jointly muſt unite,
To make the happy Character compleat.

Puniſhments.

No Tongue can ſpeak, no Pen can well expreſs,
The Puniſhments prepar'd for Wickedneſs;
The quickeſt Thought by no means can conceive
What they ſhall ſuffer who ungodly live.

Cenſure.

None, none deſcends into himſelf, to find
The ſecret Imperfections of his Mind:
But every one is Eagle-ey'd to ſee
Another's Faults, and his Deformity.

Guilt.

Not ſharp Revenge nor Tyrant's Rage can find
A fiercer Torment than a guilty Mind;

Which

Which Day and Night does dreadfully accuſe,
Condemns the Wretch, and ſtill the Charge renews.

Modeſty.

Never pretend to Skill, nor wiſh to ſeem
Deep learn'd, to court a popular Eſteem;
But if admir'd by Men, you paſs for wiſe,
And draw their liſt'ning Ears, and gazing Eyes;
Rather miſtruſt, and doubt yourſelf from thence;
They're often fond of Folly more than Senſe.

Indiſcretion.

No Choice had e'er ſo happy an Event,
But he that made it did that Choice repent;
So weak's our Judgment, and ſo frail's our Sight,
We cannot level our own Wiſhes right;
And if ſometimes we make a wiſe Advance,
T' ourſelves we little owe, but much to Chance.

God's Power.

No Bounds th' Almighty's Glory can reſtrain,
Nor Time's Dimenſions terminate his Reign;
At his Reproof convulſive Nature ſhakes,
And ſhiv'ring Earth from its Foundation quakes:
His awful Touch the ſolid Mountains rends;
And curling Smoke in pitchy Clouds aſcends.

Man's Nature.

Nature is ever various in her Frame,
Each has a different Will, and few the ſame:
The greedy Merchants, led by Lucre, run
To the parch'd Indies, and the Riſing-ſun:
While others ſafe at Home had rather keep,
Indulge their Sloth, and batten with their Sleep.

Death.

No juſt or temp'rate Thought can tell us why
We ſhould fear Death, or grieve for them that die;

The

The Time we leave behind is ours no more,
Nor our Concern, than Time that was before.
'Twere a fond Sight, if those that stay behind
For the same Passage (waiting for a Wind
To drive them to their Port) should on the Shore
Lamenting stand, for those that went before.

Nature.

Nature all o'er is consecrated Ground,
Teeming with Growths immortal and divine:
In every Part, where'er we turn our Eyes,
We plainly find the Great Almighty Maker.

O.

On King George.

O Grant that Day may claim our Sorrows late,
When lov'd GEORGIUS shall submit to Fate;
Visit those Seats where Gods and Heroes dwell,
And leave in Tears the World he rul'd so well.

Charity.

O think betimes! to Charity incline!
Know that the Poor in Heav'n like you will shine!
Out of your darling *Riches* somewhat spare,
And make Distress and Misery your Care.

Nature.

Observe, obedient to their Maker's Pow'r,
Both Sun and Moon know their appointed Hour:
Where he commands, their glorious Light dispense,
And as he wills, exert their Influence.

To-morrow.

Our Yesterday's To-morrow now is gone,
And still a new To-morrow does come on;
We by To morrow draw up all our Store,
'Till the exhausted Well can draw no more.

Society.

O that I could in pleasing Lines express
Of social Intercourse the Happiness!
The Helps how great, when Friends with Friends employ
Their mut'al Aid, affording mut'al Joy!

Swearing.

Of all the nauseous complicated Crimes
That both infect and stigmatize the Times,
There's none that can with impious Oaths compare,
Where Vice and Folly have an equal Share.

Order.

Order is Heaven's first Law; and this confest,
Some are, and must be, greater than the rest;
More rich, more wise: But who infers from hence,
That such are happier, shocks all common Sense.

Fame.

Oh teach me, Heaven! to scorn the guilty Bays;
Drive from my Breast that wretched Lust of Praise:
Unblemish'd let me live, or die unknown:
Oh grant an honest Fame, or grant me none!

Ingratitude.

Our God and Soldier we alike adore,
Ev'n at the Brink of Ruin, not before:

After Deliv'rance both alike requited,
Our God's forgotten, and our Soldier's ſlighted.

Providence.

On God's great Bounty we dependent live,
And from his Providence our Meat receive;
His open Hand profuſely ſcatters Food,
Which pleas'd we gather, and are pleas'd with Good:
But when his Hand is ſhut, we Creatures mourn,
Till his withdrawn Beneficence return.

A Happy Life.

Of Mortals happieſt he whoſe Life's upright,
Whoſe guiltleſs Thoughts in Virtue's Paths delight;
That ſeeks no Golden Pomp, nor ſhort-liv'd Praiſe,
But to his Maker all his Homage pays:
By this, of Reſt ſecur'd, debarr'd from Strife,
He ſails ſerenely o'er the Waves of Life.

Another.

Oh! to what Heav'nly Pitch that Soul aſpires,
That craves no more than Nature's Need requires;
But ſtudies to be ſober, wiſe, and good,
Content with mod'rate Fortune and mean Food;
Who envies no Man's Honour or Eſtate,
Nor yet deſpiſes thoſe cruſh'd down by Fate.

Man's Life.

Our Life is nothing but a Winter's Day;
Some only break their Faſt, and ſo away:
Others ſtay Dinner, and depart full-fed;
The deepeſt Age but ſups, and goes to Bed:
He's moſt in Debt that lingers out the Day;
Who dies betimes, has leſs, and leſs to pay.

The Good Man.

Oh Fools! who think God hates the worthy Mind,
The Lover and the Love of Human-kind;

Whoſe

Whoſe Life is healthful, and whoſe Conſcience clear,
Becauſe he wants a thouſand Pounds a Year.
To whom can Riches give Repute or Truſt,
Content or Pleaſure, but the Good and Juſt?
Honour and Shame from no Condition riſe;
Act well your Part, there all the Honour lies.

Depravity.

Of Honour Men at firſt are often nice,
Raiſe maiden Scruples at unpractis'd Vice:
Their modeſt Nature curbs the ſtruggling Flame,
And ſtifles what they wiſh to act with Shame:
But once this Fence thrown down, when they perceive
That they may taſte forbidden Fruit and live,
They ſtop not here their Courſe; but ſafely in,
Grow ſtrong, luxuriant, and are bold in Sin.

Ambition.

One World ſuffic'd not *Alexander*'s Mind;
Coop'd up he ſeem'd, in Earth and Seas confin'd;
And ſtruggling, ſtretch'd his reſtleſs Limbs about
The narrow Globe, to find a Paſſage out:
Yet enter'd in the Brick built Town, he try'd
The Tomb, and found the ſtreight Dimenſions wide.
Death only this myſterious Truth unfolds:
The mighty Soul, how ſmall a Body holds!

Hope.

O full of Hope! in Quiet may I live
The few remaining Moments Heav'n ſhall give.
Come then thou honeſt Flatterer to my Breaſt,
Friend of my Health, and Author of my Reſt;
Thro' thee the future cloudleſs all appears,
A ſhort but ſmiling Train of happy Years:
Paſs but this Inſtant, Storms and Tempeſts ceaſe,
And all beyond's the promis'd Land of Peace.

Ambition.

Oft Envy, Discord, Avarice and Pride,
With factious Heats *Britannia*'s Sons divide;
While each believes his Head is fit for Sway,
And still would Orders give, but none obey.
While Wealth and Power, ambitious, they pursue,
And all would Pilots be, and none the Crew,
Throws and convulsive Torments they create,
Affront Religion, and unhinge the State.

A Happy Life.

Oh happy! if he knew his happy State,
The Swain, who, free from Business and Debate,
Receives his easy Food from Nature's Hand,
And just Returns of cultivated Land;
No Palace with a lofty Gate he wants,
T' admit the Tides of early Visitants:
With eager Eyes devouring as they pass
The breathing Figures of *Corinthian Brass*.

Nature.

O'er all Things ruling Nature must preside,
Their certain and unalterable Guide!
Nature, which is eternally the same,
Can never change her destin'd Course or Frame;
Her Frame, or destin'd Course, if changing—all
This vast Expanse would to Confusion fall!
Thus has she her inviolable Laws,
And every sure Effect, the same sure Cause.

Justice.

Of all the Virtues, Justice is the best;
Valour without it is a common Pest:
Pirates and Thieves, too oft with Courage grac'd,
Shew us how ill that Virtue may be plac'd:
'Tis our Complexion makes us bold and brave;
Justice from Reason and from Heav'n we have:

All

All other Virtues dwell but in the Blood,
That in the Soul, and gives the Name of Good.

Pride.

Once Men did fight for Skins, those rais'd their Cares,
But Gold and Purple now are Cause of Wars:
The Fault is ours, for they could only find
Those Skins as Cloaths against the Cold and Wind:
But now what Harm, if none go proudly dreſt
In Cloth of Gold, or an embroider'd Veſt:
Since meaner Garments yield as much Defence
'Gainſt Wind and Colds as much preſerve the Senſe.

Pride.

Of all the Cauſes which conſpire to blind
Man's erring Judgment, and miſguide the Mind;
What the weak Head with ſtrongeſt Bias rules,
Is Pride, the never-failing Vice of Fools.
Whatever Nature has in Worth deny'd,
She gives in large Recruits of needful Pride:
Pride, where Wit fails, ſteps in to our Defence,
And fills up all the mighty Void of Senſe.

Avarice.

Of Age's Avarice I cannot ſee
What Colour, Ground, or Reaſon there can be!
Is it not Folly, when the Way we ride
Is ſhort, for a long Journey to provide?
To Avarice ſome Title Youth may own,
To reap in Autumn what the Spring had ſown;
And with the Providence of Bees, or Ants,
Prevent, with Summer's Plenty, Winter's Wants:
But Age ſcarce ſows, till Death ſtands by to reap,
And to a Stranger's Hand transfers the Heap.

Pleasure.

PLEASURES are ever in our Hands or Eyes;
And when, in Act they cease, in Prospect rise:
Present to grasp, and future still to find;
The whole Employ of Body and of Mind.

Prayer.

Pray for Things lawful, don't that Bound exceed;
For God, before you ask, knows all your Need.
But Silence in the Soul he doth abhor,
Mercies are small, if not worth asking for.

Solicitude.

Purchasing Riches with our Time and Care,
We lose our Freedom in a gilded Snare;
And having all, all to ourselves refuse,
Oppress'd with Blessings, which we fear to use.

Riches.

Plot no Deceits, from Violence refrain;
And grow not Wealthy by dishonest Gain:
Quarrels and Wars, O Avarice! we see;
Wrongs, Rapines, Murders, all proceed from thee.

Reason.

Pride, Envy, or Revenge, distract the Soul,
And all right Reason's God like Pow'rs controul:
But if she must not be allow'd to sway,
Tho' all without appears serene and gay,
A cank'rous Venom on the Vitals preys;
And poisons all the Comforts of our Days.

Long

Long Life.

Perhaps, deceiv'd by Luſt's-ſupplying Wealth,
New enjoy'd Pleaſures, and a preſent Health,
We fear to loſe what a ſmall Time muſt waſte,
'Till Life itſelf grows the Diſeaſe at laſt;
Begging for Life, we beg for more Delay,
And to be long a dying only pray.

Pride.

Pride's a Diſtemper of the Mind,
Which baulks the very End deſign'd;
An Affectation to be great,
From Genius, Beauty, or Eſtate;
But he that courts Applauſe, is ſure
What's ſought for never to procure.

Parents and Tutors.

Parents and Tutors act your Part;
Imprint juſt Morals on the Heart;
Impartially Boys Talents ſcan;
Juſt Education forms the Man.
For Parents to their Offspring blind,
Conſult nor Parts nor Turn of Mind.

Death.

Princes and Potentates in Duſt are laid,
Who grand Affairs, and mighty Nations ſway'd;
And he, of old, who levell'd the vaſt Main,
And brought his Army o'er the Purple-Plain,
Taught fawning Waves beneath his Feet to creep,
Inſulting o'er the Murmurs of the Deep,
Now conquer'd, fills vaſt Muſters of the Dead:
Thoſe Thunderbolts of War proud *Carthage*'s Dread;
The *Scipio's* gave their Bones up to the Graves,
Their Obſequies no better than their Slaves.
And thoſe who Arts and Sciences firſt found,
And who *Parnaſſus*' forked Turrets crown'd,
'Mongſt whom once *Homer* did the Scepter ſway,
All theſe in quiet Slumbers lie in Clay.

Inquisitiveness.

QUERY was made, what did *Jehovah* do
Before the World its first Foundation knew?
The Answer was, he made a *Hell* for such
As were too curious, and would know too much.

Time.

Quick Time, on Months and Years its Children feeds,
And kills with Motion, what its Motion breeds;
Hours waste their Days, the Days their Months consume,
And the rapacious Months their Years entomb:
Thus Years, Months, Days, and Minutes keep their Round,
'Till all in vast Eternity are drown'd.

Diligence.

Quickly lay hold on Time, while in your Pow'r;
Be careful well to husband ev'ry Hour:
For Time will come, when you shall sore lament
Th' unhappy Minutes which you have mispent:
Despair of Nothing which you would attain;
Unweary'd Diligence your Point will gain.

Virtue.

Quench not pure Virtue's Flame. The Reputation
Of virtuous Actions past, if not kept up
By an Access, and fresh Supply of new ones,
Is lost and soon forgotten; and, like Palaces,
For Want of Habitation and Repair,
Dissolve to Heaps of Ruin.

Toleration.

REVILE not those who different Paths pursue,
Yet thirst as much for sacred Truth as you;
These may be wrong, and want a clearer Light;
Or your's the Error, and 'tis they are right;
Or both mistaken——Judgment is too weak:
What shall decide, where Reason cannot speak.

Church.

Restore to God his Due in Tythe, and Time:
A Tythe purloin'd, cankers the whole Estate.
Sundays observe, think when the Bells do chime,
'Tis Angels Musick; therefore come not late.
God then deals Blessings; if a King did so,
Who would not haste, nay give, to see the *Show*.

Mediocrity.

Regard the World with cautious Eye,
Nor raise your Expectations high:
See that the balanc'd Scales be such,
You neither fear, nor wish too much.
For Disappointment's not the Thing,
'Tis Pride and Passion give the Sting.

Retirement.

Retirement will improve the Mind,
And make our Knowledge more refin'd;
Select Companions Wisdom teach,
And truest Friendship's found in each:
But Popularity enslaves,
Whose Advocates are Fools and Knaves.

Mutability.

Remember, Man, that Nature never knows
A ſtedfaſt Station, but or ebbs or flows.
Ever in Motion, ſhe deſtroys her old,
And caſts new Figures in another Mould.
Even Times are in perpetual Flux, and run
Like Rivers from their Fountains rolling on:
For Time, no more than Streams, is at a Stay,
The flying Hour is ever on her Way:
Therefore be wiſe, improve the preſent Day.

Reaſon.

Reaſon refin'd, and to Perfection brought
By wiſe Philoſophy, and ſerious Thought,
Supports the Soul beneath the pond'rous Weight
Of angry Stars, and impropitious Fate:
Then is the Time ſhe ſhould exert her Pow'r,
And make us practice what ſhe taught before.
Why are ſo many mighty Volumes read,
Thoſe learned Labours of the famous Dead;
But to prepare the Mind for its Defence
By ſage Reſults, and well diſputed Senſe;
That when the Storm of Miſery appears
With all its real, or fantaſtic Fears,
We either may the threat'ning Danger fly:
Or ſtem the Tide, before it ſwells too high?

Virtue.

Reflect, that Life and Death, affecting Sounds!
Are only vary'd Modes of endleſs Being;
Reflect, that Life, like every other Bleſſing,
Derives its Value from its Uſe alone;
Not for itſelf, but for a nobler End
Th' Eternal gave it, and that End is *Virtue*.

The present Time.

SOON out of Reach the fleeting Moments haste,
And this, for aught thou know'st, may be thy last.
Th' immediate now is thine; when that is o'er,
'Tis past, 'tis gone, and will return no more.

Reason.

Some Points o'er Reason may superior soar,
On these who argues but perplexes more;
Beyond the Reach of Art no Truth he draws,
And, as he argues, but confounds the Cause.

Time.

See Time launch'd forth, in solemn Pomp proceed,
And Man on Man advance, and Deed on Deed!
No Pause, no Rest, in all the World appears,
Ev'n live-long *Patriarchs* waste their thousand Years.

Religion.

Seeming Devotion does but gild a Knave,
That's neither faithful, honest, just, or brave:
But where Religion does with Virtue join,
It makes a Hero like an Angel shine.

Subjection.

To form a noble Race of Men, 'tis fit
They should to some imperial Head submit:
And for the common Good industrious strive
Combin'd in wise Societies to live.

Ambition.

Seek not on Earth Pre-eminence of State,
But own and bless th' impartial Will of Fate;

With Life its Errors and its Whims resign,
Nor think a Beggar's Title worse than thine.

Conscience.

Severe Decrees may keep our Tongue in Awe,
But to our Thoughts what Edicts can give Law?
Ev'n you yourself to your own Breast shall tell
Your Crimes, and your own Conscience prove your Hell.
For Conscience is the Test of ev'ry Mind:
Seek not yourself without yourself to find.

Fortune.

Stern Fortune's Frowns, indeed, 'tis hard to bear,
Whilst the Heart sinks beneath the Weight of Care;
Yet ev'n from thence Advantage we may gain,
When calm Reflection mitigates the Pain;
When Reason reassumes her native Seat,
And tells us some are wretched, who are great.

On the heavenly Bodies.

See in the Midst the Sun majestic reign,
Attended by his planetary Train;
See round him with what Harmony they roll,
Dependent, like the Body on the Soul:
In Peace he holds his undisputed Seat,
And with large Bounty deals them Light and Heat.

II.

See how they shine, each with such various Light,
As speak the Hand that form'd them infinite.
How mean the Order and Perfection sought,
In the best Product of the human Thought,
Compar'd to the great Harmony that reigns
In what the Spirit of the World ordains.

Charity.

Some with their Riches part not but with Breath,
And into Charity are scar'd by Death,

Then

Then turn their languid, but once ſcornful Eyes,
On thoſe poor Objects they in Health deſpiſe;
Beſtow on charitable Piles their Store,
Becauſe they can enjoy the Droſs no more.

Education.

Seek you to train your favourite Boy?
Each Caution, every Care employ;
And ere you venture to confide,
Let his Preceptor's Heart be try'd;
Weigh well his Manners, Life, and Scope,
On theſe depend thy future Hope.

Nature.

Sprung from the Earth, a Creature proud and vain,
Man ſtruts his Time, then ſinks to Earth again.
Though all around ten thouſand Wonders riſe,
Or Pleaſure caſts a Miſt before his Eyes,
Or Cares of Wealth his groveling Soul employ,
Or wild Ambition is his darling Joy,
While God's amazing Works unheeded paſs,
Like Images that fleet before a Glaſs.

Reſignation.

Such is the gloomy State of Mortals here,
We know not what to wiſh, or what to fear.
What then remains? Are we depriv'd of Will?
Muſt we not wiſh, for fear of wiſhing ill?
Receive my Counſel, and ſecurely move,
Entruſt thy Fortune to the Pow'rs above;
Leave them to manage for thee, and to grant
What their unerring Wiſdom ſees thee want.

Affliction.

Since the firſt Man by Diſobedience fell
An eaſy Conqueſt to the Pow'rs of Hell;
There's none in any State of Life can be
From the Inſults of bold Affliction free.

If a ſhort Reſpite gives us ſome Relief,
And interrupts the Series of our Grief,
So quick the Pangs of Miſery return,
We joy by Minutes, but by Years we mourn.

On Chriſtmas Day.

Suffice it, human Wretch, defil'd, forlorn,
To know for thee the Son of God was born!
Since well confirm'd this gen'ral Truth hath ſtood,
Witneſs'd by Wonders, and by Martyrs Blood;
Little avails it to diſpute the While,
If old or new be the correcter Stile;
The great Event thy Gratitude ſhould raiſe,
Not on this only, but thro' all thy Days.

On Hope.

Soft ſmiling Hope! thou Anchor of the Mind!
The only reſting Place the Wretched find!
How doſt thou all our anxious Cares beguile,
And make the Orphan and the Friendleſs ſmile!
All fly to thee, thou gentle Dawn of Peace!
The Coward's Fortitude, the Brave's Succeſs,
The Lover's Eaſe, the Captives' Liberty,
The only Flatt'rer of the Poor and me.

Futurity.

Shame on beſotted Man, whoſe baffled Mind
Is to all Dangers, but the preſent, blind;
Whoſe Thoughts are all employ'd on Miſchiefs near,
But Ill remote they ne'er foreſee or fear:
The Soldier is prepar'd before th' Alarm,
The Signal giv'n, 'twould be too late to arm:
The Pilot's Foreſight waits each diſmal Blaſt,
And loſes no Advantage by his Haſte.
The lab'ring Ant in Summer ſtores at Home
Proviſion, e're old Age and Winter come:
But oh! what means Man's ſtupid Negligence,
Who, of the Future has ſo little Senſe.

Religion.

THOSE prudent Legiſlators, who deſign'd
To civilize and cultivate Mankind
With ſalutary Laws, Religion mixt
In all their Schemes, and Modes of Worſhip fit.

Health.

The Man who values Health, with all her Train
Of ſmiling Bleſſings, free from ling'ring Pain,
Muſt Temp'rance follow, Luxury avoid,
And always ſtudy to be well employ'd.

Public Good.

The public Safety is true Virtue's Cauſe,
And Happineſs the End of all her Laws;
For ſuch by Nature is the human Frame,
Our Duty and our Intereſt are the ſame.

Secrecy.

To fiſh for Secrets do not thou pretend,
And if, unaſk'd, at any Time thy Friend
Entruſt thee with the Treaſures of his Heart,
Let not thy Anger, Force of Wine, or Art,
Tempt thee to act a baſe diſhoneſt Part.

Good Conduct.

Take heed to be without *Miſtake* or *Crime*;
One Day may blemiſh Years of well ſpent *Time*.
Your Days to come may ne'er again redreſs
What Folly one ſmall Moment may expreſs.

Vice and Virtue.

The Paths of hateful Vice with Ardour ſhun;
And Virtue's lovely Ways obedient run.

Vice renders Life contemptible and ſhort;
But Virtue in Diſtreſs is Life's Support.

Nature.

The Man who ſtudies Nature's Laws,
From certain Truth his Maxims draws:
And thoſe, without the Schools, ſuffice
To make Men moral, good, and wiſe.

Modeſty.

The *faireſt Virtues* never ſhine ſo *bright*
As when ſhy *Modeſty* does ſhade the *Light*:
Veils add to Beauty; and the more we ſeem
To court *Contempt*, the more we gain *Eſteem*.

Time.

'Tis Time points out how weak are human Cares,
Thro' the clear Sight of Age, and wiſer Years;
How frail what theirs unhappy Mortals call;
Pow'r, Wealth, or Charms, ſince Time devours 'em all.

Complaints.

To tell thy *Mis'ry* will no *Comfort* breed,
Men *help* the moſt that think thou haſt no *Need*:
But if the *World* once thy *Misfortune* know,
Thou ſoon wilt find thy *former Friend* a *Foe*.

Propriety.

The Bliſs of Man (could Pride that Bleſſing find)
Is not to act or think beyond Mankind;
No Pow'rs of Body or of Soul to ſhare!
But what his Nature and his State can bear.

Innocence.

Tho' all the *heav'nly Orbs*, confus'dly hurl'd,
Should daſh in *Pieces*, and ſhould cruſh the World,
Undaunted

Undaunted *Innocence* the *Crash* would bear,
And be intirely free from *pannick Fear*.

Duty.

To thy Creator, God, due Homage pay,
And his Bequests obsequiously obey;
Thy aged Parents succour and revere,
For all thy House provide with prudent Care,
And strive to bless all those within thy Sphere.

Scandal.

There is a Lust in Man no Charm can tame,
Of loudly publishing his Neighbour's Shame.
On Eagle's Wings immortal Scandals fly;
While virt'ous Actions are but born to die.

Content.

The Man contented in his present State,
Calmly regardless leaves to Heav'n the rest:
He with a Smile allays the Frowns of Fate;
For nought on Earth compleatly can be blest.

Time.

Thro' all the Revolutions, Pains, and Strife,
That or befal, or busy human Life,
Whether we chase our Joys, or tempt our Woes,
Pursue our Toil, or deviate to repose,
To Manhood rise, or verge beyond our Prime;
One Tide transports, and that Tide is *Time*.

Justice and Fortitude.

The Man, whose Life is innocent and plain,
Free from all Vice, and free from every Stain;
Of just Report, untouch'd by Dread or Shame;
Fears not tho' Men his noble Acts defame:
He's like a Rock, which in itself confides,
And stands 'gainst all the Rage of Storms and Tides.

Muta-

Mutability.

The *World*'s a Scene of *Changes*; and to be
Conſtant in *Nature* were *Inconſtancy*:
For 'twere to break the *Laws* herſelf has made;
Our *Subſtances* themſelves do fleet and fade.
The moſt fix'd *Being* ſtill does move and fly
Swift as the *Wings* of *Time* 'tis meaſur'd by.

Benevolence.

Tho' Friends may differ, or in Errors ſtray,
Or in the Maze of Party loſe their Way;
Let not my Heart condemn, but Pity move,
And hide their Faults with an unbounded Love:
Thus may I live, extend my Virtues wide,
Prepare for Heav'n, Benevolence my Guide.

Diſquietude.

The happieſt *Man* that ever breath'd on Earth,
With all the Glories of Eſtate and Birth,
Had yet ſome anxious Care, to make him know
No Grandeur was above the Reach of Woe:
To be from all Things which diſquiet, free,
Is not conſiſtent with Humanity.

Paſſions.

The Paſſions are a numerous Croud,
Imperious, poſitive, and loud:
Curb theſe licentious Sons of Strife,
They kindle half the Storms of Life;
If they grow mutinous and rave,
They are thy Maſters, thou their Slave.

Travel.

The ſtupid Lad, too tall for School,
With Travel finiſhes the Fool;

Studious

Studious of every Coxcomb's Airs,
He drinks, games, dresses, whores, and swears;
O'erlooks with Scorn all virtuous Arts,
For Vice is fitted to his Parts.

Intemperance.

The first Physicians by Debauch were made;
Excess began, and Sloth sustains the Trade.
Not so our long-liv'd fathers earn'd their Food,
Toil strung their Nerves, and purify'd their Blood:
But we, their Sons, a pamper'd Race of Men,
Are dwindled down to threescore Years and ten.

Learning slighted.

The self-conceited Fool and vain,
Who no Assistance wants, disdain;
For they who their own Good discern,
Ne'er think themselves too wise to learn;
The Crutch's Aid the Weak require,
Better than fall into the Mire.

Wisdom.

The Way of Wisdom is that virtuous Road,
Which makes Men pleas'd with Men, and pleas'd with God;
And every one within himself to find
A Heav'n serene, a Happiness of Mind,
For ever lasting, and for ever sure,
While human Minds and virtuous Souls endure.

Prosperity.

Too soft Caresses of a prosp'rous State,
The pious Fervours of the Soul abate,
Tempt to luxurious Ease our careless Days,
And gloomy Vapours on the Spirits raise:
Thus lull'd into a Sleep, we dozing lie,
And find our Ruin in Security,
Unless some Sorrow comes to our Relief,
And breaks th' Inchantment by a timely Grief.

A true

A true Friend.

Tell me, ye knowing, and discerning few,
Where I may find a Friend both firm and true:
Who dares stand by me, when in deep Distress,
And then his Love and Friendship most express:
Who by a secret Sympathy can share
My Joy, my Grief, my Misery, my Care;
He must be prudent, faithful, just, and wise,
Who can to such a Pitch of Friendship rise.

The false Friend.

Truth is a Jewel so divinely bright,
How few can bear, how many shun the Light?
Mens boasted Characters appear a Sham;
The Wolf is oft mistaken for the Lamb.
Heav'n sees the Criminal in all his Guile,
And spares him undetected for a-while;
Honour at last his crested Plume forsakes,
And Shame his Deed of Infamy o'ertakes.
Unworthy Friendship, and unsafe to know,
The more we know him, less desire to know;
By wise Men shunn'd, the Jest of ev'ry Fool,
He's made a Mark of publick Ridicule.

Self-Knowledge.

That Man must daily wiser grow,
Whose Search is bent himself to know:
Impartially he weighs his Scope,
And on firm Reason founds his Hope:
He tries his Strength before the Race,
And never seeks his own Disgrace:
He knows the Compass, Sail, and Oar,
Or never launches from the Shoar.
He learns the Bounds of human Sense,
And safely walks within the Fence.
Thus conscious of his own Defect,
Are Pride and Self-importance checkt.

Writing.

To Arts ſublime he laid a laſting Ground;
Who firſt the curious Art of Writing found;
An Art by which Mens Sentiments we trace,
Tho' living diſtant to our Time and Place.
A ſecret Art, which Secrets can diſcloſe,
And ſtill adds Knowledge unto him that knows.
This ſilent ſpeaking Art has Wonders wrought,
And renders plain to Sight an unſeen Thought:
Great Friend to Love, and Law, and ſocial Life,
Great is thy Evidence, deciding Strife.
To every Science 'tis a powerful Aid,
The Soul of Commerce, the Support of Trade,
And mortal Fame's hereby immortal made.

Unreſervedneſs.

The truly virtuous never ſhun the Light,
Juſt are their Thoughts, and open are their Tempers;
Freely without Diſguiſe they love and hate:
Still are they found in the fair Face of Day,
And Heav'n and Men are Judges of their Actions.

Sorrow.

The human Race are Sons of Sorrow born;
And each muſt have his Portion. Vulgar Minds
Refuſe, or crouch beneath their Load: The Brave
Bear theirs without once murm'ring or repining.

V.

Virtue.

VIRTUE's the chiefeſt Beauty of the Mind,
The nobleſt Ornament of Human-kind;
Virtue's our Safeguard, and our guiding Star,
That ſtirs up Reaſon when our Senſes err.

II. True

True Sons of Virtue mean Repulſe diſdain,
Nor does their ſhining Honour ever ſtain;
Their glorious Minds are ſo ſecurely great,
They neither ſwell, nor ſink at Turns of Fate.

With glittering Beams and native Glory bright,
Virtue nor Darkneſs dreads, nor covets Light;
But from her ſettled Orb looks calmly down
On *Life* or *Death*, a *Priſon*, or a *Crown*.

Virtue repuls'd yet knows not to repine;
But ſhall with undaunted Honour ſhine;
Nor ſtoops to take the Staff, nor lays it down,
Juſt as the Rabble pleaſe to ſmile or frown.

Virtue, to crown her Fav'urites, loves to try
Some new unbeaten Paſſage to the Sky;
Where *Jove* a Seat among the Gods will give
To thoſe who die, for meriting to live.

Ambition.

View the whole World, and with impartial Eyes,
Conſider, and examine all that riſe;
Weigh well their Actions, and their treach'rous Ends,
How Greatneſs grows, and by what Steps aſcends:
What Murders, Treaſons, Perjuries, Deceit,
How many fall, to make one Monſter great.

Venture not far into the dang'rous Deep; 32
But on the Land an equal Proſpect keep:
The Ship is weak and ſmall, wherein we ſail, 34
And at the Mercy of each conqu'ring Gale.
Learn then, my Soul, on Heav'n to fix thine Eye; 35
Reſolve to live as you would wiſh to die. 32

Virtue.

Virtue is Beauty: But when Charms of Mind,
With Elegance and outward Form are join'd;

When

When Youth makes ſuch bright Objects ſtill more bright,
And Fortune ſets them in the ſtrongeſt Light;
'Tis all of Heav'n that we below may view,
And all, but Adoration, is its due.

Virtue, the Strength and Beauty of the Soul,
Is the beſt Gift of Heav'n: A Happineſs
That ev'n above the Smiles and Frowns of Fate
Exalts great Nature's Favourites: A Wealth
That ne'er encumbers, nor to baſer Hands
Can be transferr'd: It is the only Good
Man juſtly boaſts of, or can call his own.

U.

Ambition and Humility.

UPON the ſlippery Tops of human State,
Ev'n on the gilded Pinnacles of Fate,
Let others proudly ſtand, and for a-while
The giddy Danger to themſelves beguile;
With Joy and with Diſdain look down on all,
Until their Heads turn round, and down they fall.
Let me, O Lord, on Earth, or elſe ſo near
Be fixt, that I no Fall to Earth may fear.

Fleeting and laſting Pleaſures.

Unwiſe and thoughtleſs! impotent! and blind!
Can Wealth, or Grandeur, ſatisfy the Mind?
Of all thoſe Pleaſures Mortals moſt admire,
Is there one Joy ſincere that will not tire?
Can Love itſelf endure? Or Beauty's Charms
Afford that Bliſs we fancy in its Arms?
Then, let thy Soul more glorious Aims purſue;
Have thy Creator and his Works in View;
Be theſe thy Study; hence thy Pleaſures bring;
And drink large Draughts of Wiſdom from its Spring;
That Spring, whence perfect Joy, and calm Repoſe,
And bleſt Content, and Peace eternal flows.

God.

WOnd'rous art thou, O God, in all thy Ways!
Their Eyes to thee let all thy Creatures raiſe;
Adore thy Grandeur, and thy Goodneſs praiſe.

Reaſon.

Were once theſe Maxims fix'd, that God's our Friend,
Virtue our Good, and Happineſs our End;
How ſoon muſt Reaſon o'er the World prevail,
And Error, Fraud, and Superſtition fail.

Learning.

While you embelliſh your external Frame,
Ah! ne'er neglect that Ray of heav'nly Flame;
Your Soul adorn with every Grace divine;
Your Intellect with Arts polite refine.

Virtue.

Would we but ſearch for what we were deſign'd,
And for what End th' Almighty form'd Mankind;
A Rule of Life we then ſhould plainly ſee;
For to purſue that End muſt Virtue be.

Mediocrity.

What a vaſt Trouble is a great Eſtate!
Many the Snares which do attend the Great!
And ſince in Penury we are oppreſs'd,
It plainly proves the middle State the beſt.

Reaſon.

When Reaſon once is deſpicable grown,
And Rebel Appetites uſurp the Throne,
The Soul no longer quiet Thoughts enjoys,
But all is Tumult and eternal Noiſe.

Guilt.

Guilt.

When haughty Guilt exults with impious Joy,
Mistake shall blast, or Accident destroy;
Weak Man with erring Rage may throw the Dart,
But Heav'n shall guide it to the guilty Heart.

Life and Death.

What is in Death, that Men should fear to die?
Or what is Life, but Care and Misery?
The World's chief Glories are unworth our Stay;
Their distant Beauties, when approach'd, decay.

Wickedness.

Whatever private Views and Passions plead,
No Cause can justify an evil Deed:
These, when the angry Tempests cloud the Soul,
May darken Reason, and her Course controul;
But when the Prospect clears, her startled Eye
Must from the treach'rous Gulph with Horror fly.

Riches.

What vain Conceit, mistaken Mortal, fires
Thy glowing Bosom with such fond Desires,
To spend an Age, a restless Age of Pain,
In the Pursuit of Riches? Worthless Gain!
What Frenzy does thy erring Soul possess,
Thus to mistake the Road to Happiness.

Passions.

With Shame we see our Passions can prevail;
Where Reason, Certainty, and Virtue fail;
Honour, that empty Name, can Death despise;
Scorn'd Love to Death, as to a Refuge, flies,
And Sorrow waits for Death with longing Eyes.
Hope triumphs o'er the Thought of Death and Fate,
Cheats Fools, and flatters the Unfortunate.

Hope,

Hope.

With Hope on Pleasure's Wings thro' Life we're borne,
Without it, wretched, friendless, and forlorn;
Possess'd of Hope, the weary Pilgrim strays
Thro' barren Deserts, and untrodden Ways:
Thirsty and faint, his Nerves new Vigour strings,
And full of Hope, he quaffs immortal Springs.

A Wish.

When my short Glass its latest Sand shall run,
And Death approach, to fright the Lookers on,
Softly may I sigh out my Soul in Air:
Stand thou, my pitying Guardian-Angel, there,
Guide and conduct her thro' the Milky-way,
To the bright Region of eternal Day.

Defence.

Whether your Station's high or low,
With whom you trust yourself well know;
In ev'ry Action you commence
Keep in a Posture of Defence:
Some Men, if once you're in their Pow'r,
Like Wolves, don't scruple to devour.

Esteem.

We frequently misplace Esteem,
By judging Men by what they seem;
To Birth, Wealth, Pow'r, we should allow
Precedence, and our lowest Bow:
In that is due Distinction shown,
Esteem is Virtue's Right alone.

Destiny.

We Happiness pursue, we fly from Pain,
Yet the Pursuit, and yet the Flight is vain:

And,

And, while poor Nature labours to be bleſt
By Day with Pleaſure, and by Night with Reſt,
Some ſtronger Pow'r eludes our ſickly Will,
Daſhes our riſing Hope with certain Ill,
And makes us with reflective Trouble ſee
That all is deſtin'd, which we fancy free.

Fears of Futurity.

What is behind the Curtain none can ſee;
It may be Joy; ſuppoſe it Miſery,
'Tis future ſtill; and that which is not here
May never come, or we may never bear.
Therefore the preſent Ill alone we ought
To view in Reaſon, with a troubled Thought:
But, if we may the ſacred Pages truſt,
He's always happy, who is always juſt.

Ambition and Humility.

When *Alexander* firſt beheld the Face
Of the great *Cynic*, in his narrow Space,
His own Condition thus he did lament:
How much more happy thou, who art content
To live within this little Hole, than I,
Who after Empire, that vain Quarry, fly;
Grappling with Dangers wherefoe'er I roam,
Whilſt thou haſt all the conquer'd World at Home!

Reading.

Whate'er you read weigh well, nor read too faſt;
You'll ſoon forget whate'er you read in Haſte;
Your Mem'ry, and your Underſtanding too,
Will ſtill acquire new Strength by reading ſlow;
The Traveller, who o'er the Country flies,
Few rural Beauties with Diſcernment 'ſpies;
Objects that paſs ſo ſwift confound the Mind,
And no diſtinct Impreſſions leave behind.

Daring Sinners.

Where Men a Providence ſupreme deny,
And fearleſs dare Almighty Power defy,
Law fences ſoon are levell'd all around,
And Guardian Virtue flies the hateful Ground;
While at the Breach the num'rous hoſtile Train
Of complicated Woes free Entrance gain;
Which the licentious Power of Vice attend,
And ſap the ſinking State, or by Diſtraction end.

Time.

Were you to Schemes of Buſineſs bred,
Did you the Paths of Learning tread,
Your Hours, your Days, would fly too faſt,
You'd ſoon regret the Minutes paſt.
Time's fugitive, and light as Wind,
'Tis Indolence that clogs your Mind:
That Load from off your Spirits ſhake,
You'll own and grieve for your Miſtake.

Reaſon's Employment.

When Men their Reaſon rightly exerciſe,
And walk in virt'ous Paths, they're juſt and wiſe;
We never ſhould our fruitleſs Labour ſpend
On what the human Mind can't comprehend;
Nor what confounds the Judgment ſhould believe,
Nor what the Senſes contradict, receive;
But ſhould the Powers of the Mind employ
On thoſe Things that to underſtand bring Joy:
Things profitable, uſeful, good and fit,
Should be the common Labour of the Wit.

Ambition.

XERXES, as Poets ſing, a haughty Brave,
Whip'd the rude Winds, and made the Sea his Slave:
But how return'd he, let us aſk again?
In a poor Skiff he paſs'd the bloody Main,
Choak'd with the ſlaughter'd Bodies of his Train.
For Fame he pray'd, but let th' Event declare,
He had no mighty Bargain of his Pray'r.

Y.

Education.

YOUTH, like the ſoften'd Wax, with Eaſe will take
Thoſe Images that firſt Impreſſions make:
If thoſe are fair, their Lives will all be bright;
If foul, they'll cloud it all with Shades of Night.

Providence.

Ye Sons of Men! with Satisfaction know
God's own Right-hand diſpenſes all below:
Nor Good nor Evil does by Chance befal;
He reigns Supreme, and he directs it all.

Self and Society.

Yourſelf regard, regard the Common-weal,
For you a Member, ſenſibly muſt feel,
When ſmooth Succeſs ſmiles on a proſp'rous State,
Or rough Adverſity forebodes its Fate.

Paſſenger.

You're like a Paſſenger below,
That ſtays perhaps a Night or ſo;
But ſtill thy native Country lies
Beyond the Boundaries of the Skies.

Guilt,

Guilt.

Ye great Disturbers, who in endless Noise,
In Blood and Horror seek unnatural Joys,
For what is all this Bustle, but to shun
Those Thoughts with which you dare not be alone?
As Men in Misery, oppress'd with Care,
Seek in the Rage of Wine to drown Despair.

Epicureans.

Ye Friends of *Epicurus* look around,
All Nature view with Marks of Prudence crown'd;
Mind the wise Ends which proper Means promote;
See how each *Part* for diff'rent Use is wrought;
Contemplate all this Conduct and Design,
Then own, and praise th' Artificer Divine.

Popularity.

You say that those in public Sphere plac'd high,
Are plac'd the envious Mark of every Eye;
Their Lives are canvass'd, every Action spread,
And nicely all their Characters survey'd.
——Granted, my Friend.——But did their Lives appear
Spotless and just, from every Vice most clear,
How glorious then, in publick Sphere to blaze,
Where every Age and every Tongue speaks Praise.

Troubles.

Youth, Wit, and Beauty, are such charming Things,
O'er which, if Affluence spreads her gaudy Wings,
We think the Person who enjoys so much
No Care can move, and no Affliction touch.——
Yet cou'd we but some secret Method find
To view the dark Recesses of the Mind,
We there might see the hidden Seeds of Strife,
And Woes in Embrio rip'ning into Life.

Lewd Diſcourſe.

You make yourſelf contemptible and mean,
A Member of the Rabble, if obſcene
In Converſation; wherefore when you find
Some one to lewd Diſcourſe too much inclin'd,
Lecture him ſoundly for it, if there be
A fit convenient Opportunity;
Tell him he vents much Filth, but little Wit,
And only gains th' Applauſe of Fools by it.

Freedom.

You would be free, 'tis your chief Wiſh you ſay;
Come on, I'll ſhew thee, Friend, the ready Way.
If to no Feaſts abroad you love to go;
Whilſt bounteous Gods do Bread at Home beſtow;
If thou the Goodneſs of thy Cloaths doſt prize,
By thine own Uſe, and not by others Eyes:
If (only ſafe from Weather) thou can'ſt dwell
In a ſmall Houſe, but a convenient Shell;
If thou without a Sigh, or Golden Wiſh,
Can'ſt look upon thy Beechen Bowl or Diſh;
If in thy Mind ſuch Pow'r and Greatneſs be,
The *Perſian* King's a Slave compar'd to thee.

Friendſhip.

You aſk what's Friendſhip? 'Tis the Link which binds,
Unites and forms the Harmony of Minds;
Makes them with ſympathizing Raptures glow,
Or move like anſw'ring Uniſons of Woe.
'Tis Love, 'tis Charity, 'tis all that Heaven,
Bounteous to Man, to ſweeten Life has given;
Prevents the Dangers of eternal Strife,
And ſtamps their Value on the Goods of Life.
Without it ſocial Bliſs is but a Name,
And Love a wild miſleading ſhort-liv'd Flame;
But with it, every Pleaſure is refin'd,
And Heaven is all reflected by the Mind.

Zaccheus.

ZACCHEUS fear'd no Danger; came at Call;
He'll venture nothing, who can fear a Fall.
Needs muſt he down, by ſuch a Spirit driv'n:
Nor cou'd he fall, unleſs he fell to Heaven.
Down came *Zaccheus*, raviſh'd, from the Tree:
Birds that are ſhot, ne'er drop ſo quick as he.

Zachary and Mary.

Zach'ry requir'd a Sign which might afford
A clearer Evidence than th' Angel's Word,
And had it too. Until theſe Things ſhall come
To paſs, his faithleſs Lips were ſtricken dumb.
Our Bleſſed Virgin, at her Salutation,
Seem'd ev'n as faithleſs. On the ſelf-ſame Faſhion
Her Lips reply'd, "And how can theſe Things be?"
Hard Juſtice! Why he puniſh'd, and not ſhe!
The Reaſon's very eaſily found out:
Her's was the Voice of Wonder, his of Doubt.

Two Line COPIES.

A.

APE-like fond Parents act extremely ill;
While with Embraces, whom they love they kill.

As you expect that Men ſhould deal with you,
So deal by them, and give each Man his due.

A Man unlearn'd no Science can diſcern;
They never know what's good who never learn.

A Friend's Diſtreſs all other Woe exceeds,
Where the Friend ſuffers, Nature, Virtue, bleeds.

All God's Commandments are divinely pure;
By keeping them, Men keep their Souls ſecure.

A wiſe Man ought to be content, tho' poor;
He only's rich that doth deſire no more.

An honeſt Mind will no Reward deſire,
To do that Juſtice which the Laws require.

Ambition, Anger, Envy, or Revenge;
O'erturn the Man and all his Pow'rs unhinge.

Ambition is the Dropſy of the Soul;
Whoſe Thirſt we muſt not yield to, but controul.

A Morning's Joy, proves ſometimes Grief at Night;
For Fortune's Dial goes not always right.

At Times prefixt unto your School repair;
The Loſs of Learning follows Want of Care.

Againſt revengeful Thoughts the good Man guards;
And all Temptations to Revenge diſcards.

All you that in fair Writing would excel,
How much you write regard not, but how well.

All human Things are ſubject to decay,
And when Death ſummons, Monarchs muſt obey.

All Novelties muſt this Succeſs expect;
When good our Envy, and when bad Neglect.

Act with the ſtricteſt Juſtice to Mankind;
And give ſuch Treatment as you wiſh to find.

Againſt Miſtakes our only ſure Defence,
Are wiſe Experience, Reaſon, common Senſe.

All true Renown is ſtill with Virtue join'd;
But Luſt of Pow'r lets looſe th' unbridled Mind.

Avoid Contention, Friendſhip cultivate;
Reſpect, but never fawn upon the Great.

Aim not to make thy Friend his Thoughts reveal;
With ſeeming Openneſs thy own conceal.

All Actions finely gilded o'er ſucceed;
Men too much mind the Doers, not the Deed.

All Idleneſs, and Noiſe, and Play forbear;
And ſtrive to learn your Part with ſtudious Care.

All Letters even at Head and Feet ſhould ſtand:
Bear light your Pen, and uſe a ſteady Hand.

All Nature's Works aloud proclaim
The great Creator's glorious Name.

Attempt not with felonious Slight,
By Stealth t' invade thy Neighbour's Right.

All Upſtarts, inſolent in Place,
Remind us of their vulgar Race.

An open Foe may prove a Curſe;
But a pretended Friend's a worſe.

B.

BE thou the firſt true Merit to befriend;
His Praiſe is loſt, who ſtays till all commend.

Be ſilent always when you doubt your Senſe,
And ſpeak, tho' ſure, with ſeeming Diffidence.

By Pen or Pencil, who, to mortal Eye,
Can repreſent immenſe Eternity.

Be it thy conſtant Pray'r, and ſo pray I,
Long may I live, to be more fit to die.

Be all thy Paſſions with the Mean endow'd:
Nothing too great, too lofty, or too proud.

By all good People Lyars are abhorr'd,
The lying Lips are odious to the Lord.

By freq.ent Uſe Experience gains her Growth,
But Knowledge flies from Lazineſs and Sloth.

Be early ſeaſon'd with the Taſte of Truth,
Rememb'ring thy Creator in thy Youth.

Be not religious with a burning Zeal;
Nor to thy Neighbour with Injuſtice deal.

Be faithful to your Friend, make you no Foe:
To praiſe be cautious, to condemn be ſlow.

Better it is to gain great Reputation;
Than heap up Wealth with Trouble and Vexation.

Beg Help of thy known Friends in any Grief;
No Doctor like a Friend can give Relief.

Brave Minds oppreſs'd, ſhould, in Deſpite of Fate,
Look greateſt, like the Sun, in loweſt State.

Be kind and humble, merciful and juſt;
In Providence alone put all your Truſt.

Be Envy baniſh'd from thy gen'rous Heart;
Blab not the Secrets which thy Friends impart.

Be conſtant and reſign'd in every State;
With Patience bear, with Prudence puſh your Fate.

By Peace and Innocence protected, ſtill,
The virtuous Man's ſecure from every Ill.

Brave Deeds, and ſpotleſs Virtue, have
Rewards which ſhall outlive the Grave.

Boys that do walk in righteous Ways,
Gain of their Friends the greateſt Praiſe.

C.

CONTENT is all we aim at with our Store;
And having that with little need no more.

Consider Youth! consider while you can,
How short's the Date of Life's uncertain Span.

Count God's eternal Word thy noblest Treasure,
Which read and practis'd yields eternal Pleasure.

Constraint in all Things makes the Pleasure less;
Sweet is the Love that comes with Willingless.

Carefully mind to mend in every Line.
Down-strokes make only black, all others fine.

Contention with a Friend, to shun be wise;
The greatest Strife from smallest Causes rise.

Conceal no Thefts; for both are equal Thieves,
Who steals the Goods; and who when stol'n receives.

Consider Man, tho' thou be free from Pain,
Thou may'st lay down, and never rise again.

Count what's more sweet or fairer than a Flow'r,
And yet it blooms and fades within an Hour.

Cease not to learn; by Care does Wisdom grow:
By long Experience 'tis Men come to know.

Courteous Behaviour, and Expressions prudent,
Speak a young Man in Virtue's School a Student.

Close in thy Bosom lock up thy Intents;
For he that knows thy Pupose best prevents.

Clandestine Plots more dang'rous are by far,
Than all Hostilities of open War.

Consider well the Date of Life's short Span,
And know that God requires the early Man.

Contented Men no Disappointments dread,
Their Wishes never moderate Bounds exeeed.

Custom's a cruel Tyrant; he that can
Well bear, or break its Force, is more than Man.

Converse with honest Men, let such be dear;
Let Self-conceitedness in nought appear.

Censure none rashly; Nature's apt to halt:
Look inward: He's unborn, that has no Fault.

Can grave or formal pass for wise,
When Men the solemn Owl despise?

Contentment is a constant Store;
Desire what's fit, and nothing more.

Coxcombs, distinguish'd from the rest,
To all but Coxcombs are a Jest.

D.

DEscending Strokes are dark, but upwards small;
Even at Head and Feet keep Letters all.

Discharge with Honour the most noblest Trust;
Accept no Bribe, be ever true and just.

Devils Pretences always were divine;
A Knave may have an Angel for his Sign.

Death's Dart without Distinction strikes at all,
And makes the Great submit as well as Small.

Dear Youth! Remember! nor my Words despise,
The only happy, are the only wise.

Despise the World, with all its fading Joys;
Compar'd with heavenly Things they're trifling Toys.

Delight in Virtue, Vice be sure to shun;
He's happy that a virtuous Course doth run.

Despise not Mortals of a mean Estate;
Who're ignorant of your own and others Fate.

Did Learners know how Learning might advance
The meanest Man, they'd hate their Ignorance.

Defend the Truth, for that who will not die,
A Coward is, and gives himself the Lie.

Defer not till To-morrow to essay
What worthy Acts you can perform To-day.

Do not, if one but slightly thee offend,
The Punishment beyond the Crime extend.

Death comes too soon in gay and prosp'rous Days,
But in our Misery too long delays.

Daring Ambition loves to slide, not stand;
And Fortune's Ice prefers to Virtue's Land.

Do Favours privately; if you upbraid,
Or publish first, the Obligation's paid.

E.

ENVY is but the Smoke of low Estate,
Ascending still against the Fortunate.

Examples take from others what to do;
And let their Sufferings be a Guide to you.

Exact not from a poor Man the last Mite
Of thy just Debt: In Mercy take Delight.

Examples e'en in Princes ev'ry Day
Shew plainly that we all must Fate obey.

Each Moment brings us nearer to our End;
Why should we then our precious Time mispend.

Examine well thy present mortal State;
On that depends thy everlasting Fate.

Estates ill got, oft quickly waste away;
And bring the Owner to a deep Decay.

Ever remember that thy Days are few;
And flee like Vapours, or the Morning-Dew.

Evil Discourse corrupts; how oft is Death
Blown into Souls by an infectious Breath.

Ears we have two, one Tongue; from whence 'tis clear,
Before we speak once, we ought twice to hear.

Each good Man is in any Place at Home,
The Bad's an Exile wheresoe'er he come.

Exonerate your Mind of worldly Cares,
Spend each Lord's-Day in spiritual Affairs.

Example is a living Law, whose Sway
Men more than all the written Laws obey.

Each might his several Province well command,
Would all but stoop to what they understand.

Exactly to your Shoulder hold your Pen;
Artists use not their Tools like awkward Men.

Enlarge your Writing, if it be too ſmall;
Full in Proportion make your Letters all.

F.

FRIENDS, Books, a chearful Heart, a Conſcience clear;
Are the moſt choice Companions we have here.

From Ignorance and Time miſpent, is Shame:
Learning gets Praiſe, and Idleneſs gets Blame.

Far better were it to be ignorant,
Than to be learned, and God's Grace to want.

Firſt honour God, and next thy Parents too;
And deal to all Men their peculiar Due.

Fear that great God, whoſe all diſcerning Eye,
Does every Thought and Way of Man deſcry.

Fortune may ſometimes prove true Virtue's Foe,
But cannot work her utter Overthrow.

Fear timely comes before a Fault's begun;
He fears too late, who fears not till 'tis done.

Frail is the State of tranſitory Things,
Befalling meaneſt Men, and greateſt Kings.

Fond Man, firſt ſeek to purchaſe that divine
Prize Wiſdom, and then all the World is thine.

Friends are like Gold; if true, they'll never leave thee;
Yet both without a Touchſtone may deceive thee.

Fate's dark Receſſes we can never find,
But Fortune at ſome Hours to all is kind.

For what thou haſt to God give all the Praiſe,
Or never hope to meet with happy Days.

From peeviſh Thoughts thy chearful Mind defend;
Nor in raſh Words diſcharge upon thy Friend.

From Follies paſt no Counſel can ariſe,
But a juſt Caution to become more wiſe.

Fair Writing then to Excellence doth riſe
Moſt, when the Pen is moſt in Exerciſe.

Fly Sin, young Man, live godly ſtill;
Then welcome Death, come when it will.

From Objects moſt minute and mean,
A virtuous Mind may Morals glean.

Fame calls up Calumny and Spite:
Thus Shadow owes its Birth to Light.

Friendſhip will not the leaſt Reſerve endure;
But loves to ſhare in Griefs it cannot cure.

Fortune a Goddeſs is to Fools alone;
The Wiſe are always Maſters of their own.

Fools only make Attempts beyond their Skill;
A wiſe Man's Power's the Limit of his Will.

Few follow Wiſdom, or her Rules:
Fools in Deriſion follow Fools.

Fools are to talking ever prone,
And ſure to make their Follies known.

Friendſhip, like Love, is but a Name,
Unleſs to one you ſtint the Flame.

G.

GOOD unexpected, Evil unforeſeen,
Appear by Turns, as Fortune ſhifts the Scene.

Good-

Good-nature and Good-ſenſe, muſt ever join;
To err is human, to forgive divine.

Great Solomon's Aſſertion claims Regard,
The Child is ruin'd, where the Rod is ſpar'd.

Greatneſs in Virtue only's underſtood;
None's truly great that is not truly good.

Graſp not for Honour, wiſh no blazing Glory,
For theſe will periſh in an Age's Story.

Gay, dainty Flowers go ſwiftly to decay;
Poor wretched Life's ſhort Portion flies away.

Goodneſs and Greatneſs make a Man compleat;
But few there be that are both good and great.

God's great eternal Law is only this,
That all contribute to the general Bliſs.

God's the ſole Fountain of each Good you know;
From his Right-hand eternal Bleſſings flow.

Game not, nor tattle, when you ought to write;
Hold in your Elbow, ſit fair to the Light.

Great Boldneſs in bad Men great Miſchief breeds;
But 'tis a mighty Help to virtuous Deeds.

Good Counſel from a Servant do not ſlight;
Scorn no Ma[illegible] ent, ſo that it be right.

Good Parts in Youth and Manhood are the ſame;
They're the ſame Picture in a ſmaller Frame.

Grudge not to learn while Youth doth laſt,
To reſt in Age when Youth is paſt.

Give none by haſty Judgment cauſe to grieve;
Love without Int'reſt, without Fear forgive.

God is the just Man's Anchor, and his Rest;
Repose in him whom nothing can molest.

God from the Realms of everlasting Day,
Sees all his Works at one immense Survey.

Give me, O Lord, Tranquility of Mind;
And let me Peace in my own Bosom find.

Give God, thy great Creator, Homage due;
Consider first thy Business, then pursue.

God's Wisdom form'd great Nature's mighty Frame,
And rules by Laws eternally the same.

Great Wits, as well as Warriours, only gain
Laurels and Honours by their Toil and Pain.

H.

HELP those that under their Misfortune bend;
And unto him that's friendless be a Friend.

Honour's a God that none but Fools adore;
The Wise have nobler Happiness in Store.

How poor a Thing is Pride! when all as Slaves,
Differ but in their Fetters, not their Graves.

Help Strangers what thou can'st; for Friends to gain
By due Deserts, is better than to reign.

He who bewails, and not forsakes his Sin,
Confesses only what he'll do again.

Heav'n hath to all allotted, soon or late,
Some lucky Resolutions of their Fate.

How

How happily ſhould we poor Mortals live,
Could we but Counſel take, as well as give!

How eaſy is our Yoke! How light our Load!
Did we not ſtrive to mend the Laws of God.

Honour thy Father and thy Mother too,
And give to every one the Honour due.

How poor a Thing is Man! how vain! how brittle!
How ſeeming great is he! how truly little!

Happy is he that hath a Friend indeed,
But he more happy is who none doth need.

How various Lord are all thy Works! which raiſe
Our Admiration, and tranſcend our Praiſe.

How delicately made is Nature's Chain;
Where all Things mutual give, and mutual Gain.

How frail is Life! how vain is human Pride!
When all that live muſt die, as all have dy'd.

How are we banded up and down by Fate,
By ſo much more unhappy, as we're great!

He who will true Examples learn to give,
Firſt let him learn to die, and then to live.

He who pays more Reſpect to Wealth than Senſe,
Would worſhip Idols to increaſe his Pence.

Health, Freedom, Peace of Mind, will never cloy;
And greater Bleſſings Mortals can't enjoy.

How fooliſhly roll on the Days of Man,
A tedious Journey, though a little Span.

How vain is Man, how fluttering are his Joys;
When what one Moment gives, the next deſtroys!

I.

Haſt thou learn'd much, learn more; and ſhun as naught
An evil Diſpoſition to be taught.

Hope and Deſpair fill up Man's Round of Life,
And all his Days are one continual Strife.

He who could know what would be dear,
Need be a Merchant but one Year.

His Actions never ſhun the Light,
Who is, and would be prov'd upright.

I.

IF from all Blame thou would'ſt be counted free;
With Care avoid all Things that blameful be.

If every idle Word requires Account,
To what will Oaths and Blaſphemies amount!

If thou haſt Sons, and haſt no Means to give;
Bind them to honeſt Trades, that they may live.

In all your Actions ſo take care to live,
That no Occaſion of Offence you give.

If you in Drink offend, do not excuſe it;
The Fault is not the Wine's, but you abuſe it.

In all Misfortunes this Advantage lies,
They make us humble, and they make us wiſe.

In God's Sight Patience is of mighty Price;
No Virtue ſhines more lovely in his Eyes.

If you eſteem a noble Reputation,
With Sons of Virtue have your Converſation.

I love the World; but uſe it as my Inn;
To bait and reſt my wearied Body in.

If all Mankind would live in mutual Love,
This World would much resemble that above.

It is no Wonder that Men turn to Clay;
When Rocks, and Stones, and Monuments decay.

If Anger kindles, check the impetuous Flame;
Nor let thy Tongue traduce an absent Name.

In speaking of thyself, nor praise, nor blame,
And dread to be a Slave to common Fame.

Immodest Words admit of no Defence,
For Want of Decency is Want of Sense.

If well thou do'st, and well intend;
Thou shalt be crowned in the End.

If God, as Poets say, a Spirit be,
Let him with upright Mind be serv'd by thee.

If thou whilst living would'st preserve a Name,
Detest those Actions that procure thee Shame.

In common Talk, where Jests abound,
God's sacred Name's too grand a Sound.

In Conversation speak with Ease,
Shun barb'rous Words, as Rocks in Seas.

In Constancy and nuptial Love,
Learn thy true Duty from the Dove.

In every Rank, or great or small,
'Tis Industry supports us all.

J.

JUDGE him not rashly that is oversway'd
To act unjustly: Let th' Intent be weigh'd.

Join

Join all your Letters with a fine Hair ſtroke:
Keep free from Blots your Piece and Writing-book.

Jeſt not at Mens Misfortunes, neither laugh
At Miſchief done, nor at Contingents chaff.

Jehove the Heart alone regards;
He puniſhes what Man rewards.

K.

KNOW thy ownſelf, preſume not God to ſcan;
The proper Study of Mankind is Man.

Know then this Truth, enough for Man to know;
Virtue alone is Happineſs below.

Keep thy Friend's Counſel, when thou art in Truſt;
And as in Words, ſo be in Actions juſt.

Knowledge that puffs up the Poſſeſſor's Mind,
Is evermore of a pernicious Kind.

Keep at a Diſtance from the Sons of Vice:
Once known, endanger not your Soul's Health twice.

Kings, who by Love and Clemency do reign,
Their Subjects Hearts and Kingdoms beſt ſuſtain.

Keep me, bleſs'd God, both in my Heart and Tongue;
That I may never do my Neighbour wrong.

Knaves, tho' invelop'd in a deep Diſguiſe,
Are yet too obvious to deceive the Wiſe.

Know when to ſpeak, and ſilent when to ſit;
Fools ſilent, often paſs for Men of Wit.

Keep not an honeſt Man from his juſt Right,
For God does always puniſh wrongful Spite.

Know Life's a Wheel; and Happineſs unſure;
Aid the Afflicted: All may Ills endure.

Kings live like Gods, but yet like Men they die;
All muſt pay Nature's Debt, and ſo muſt I.

Know thoſe who Violence purſue,
Bring on themſelves the Vengeance due.

Know it is ſure that die thou muſt,
And after come to Judgment juſt.

L.

LEAVE fearing Death, for it is fond in thee,
Through fearing Death, not one good Day to ſee.

Life for Delays and Doubts no Time does give,
None ever yet made Haſte enough to live.

Learn the Command of Hand by frequent Uſe,
Much Practice doth to Penmanſhip conduce.

Let your whole Air be diſengag'd and free,
Yet not invite Familiarity.

Life is no farther liv'd then well employ'd;
The reſt is Death, at beſt a Chaſm, and void.

Let each Man follow cloſe his proper Trade,
And all Affairs will ſoon be better made.

Let not the Rich the loweſt Slave diſdain,
He's equally a Link of Nature's Chain.

Let Speech obliging, gentle, ſweetly fall,
And in your Looks at leaſt be kind to all.

Lend readily, if lending you propoſe;
He doubly gives, who gracefully beſtows.

Loud Threat'nings make Men ſtubborn, but kind Words
Pierce gentle Breaſts, more ſoon than pointed Swords.

Let proper Objects never want a Tear;
Excuſe Miſtakes; in Friendſhip be ſincere.

Let Prudence o'er your harmleſs Mirth preſide,
And Truth unblemiſh'd ev'ry Action guide.

Labour, and let thy Hands procure Relief
Of all thy Wants: An idle Man's a Thief.

Lord, how can Sinners thy ſtrict Bar abide;
Where ev'n the Righteous ſcarce are juſtify'd!

Let Love and Gratitude your Boſom warm;
And all your Promiſes with Truth perform.

Let not long Time make thee thy Friend reject:
Suppoſe him chang'd, yet his firſt Love reſpect.

Like ſtanding Corn blown gently by the Wind,
Let all your Letters be one Way inclin'd.

Learn thou of learned Men; th' unlearn'd of thee:
For thus muſt Knowledge propagated be.

Let not Ingratitude thy Honour ſtain;
Play for Diverſion, but deſpiſe the Gain.

Let nothing baſe thy Name defile,
Nor tempt thee to an Action vile.

Learn to contemn all Praiſe betimes;
For Flattery is the Nurſe of Crimes.

Learn-

Learning by Study muſt be won,
'Twas ne'er entail'd from Son to Son.

M.

MARK well thy Actions, let thy Mind be free,
Study Mankind, and learn Mortality.

Man's Wiſdom's meaſur'd to his State and Place;
His Time a Moment, and a Point his Space.

Make no Remarks on what concerns thee not,
Left others mark in thee each little Blot.

More terrible is Guilt's envenom'd Smart,
Than all the Pangs that wring the dying Heart.

More confidently none themſelves advance,
Than the unworthy Sons of Ignorance.

Mirth with thy Labour ſometimes put in Ure,
That better thou thy Labour may'ſt endure.

Man, Scripture ſays, is prone to Evil,
But does *that vindicate* the Devil?

Man's Work is to have a ſerious Sight
Of his own Sins, and judge himſelf aright.

Make much of every Moment of your Time,
In Wiſdom's School this Leſſon is the Prime.

Money and Men a mutual Falſhood ſhew,
Men make falſe Money, Money makes Men ſo.

Man's Wit doth build, for Time but to devour;
But Virtue's free from Time and Fortune's Pow'r.

Manners

Manners with Fortunes, Humours turn with Climes,
Tenets with Books, and Principles with Times.

Man ſtruggling to be rich, is always poor;
Becauſe Ambition makes him covet more.

Mount, mount my Soul, on Contemplation's Wings!
Leave Earth to earthly Minds, mind heav'nly Things.

Mankind are practis'd in Diſguiſe,
And cheat the moſt diſcerning Eyes.

N.

NO Part of Life from Toils of Care is free,
No Change in Age, no Difference in Degree.

Never to gather Wealth by Fraud preſume;
A little Evil got will much conſume.

Nothing, dear Youth, more certain is than this,
That there's a Heav'n, or eternal Bliſs.

Not *India*'s Wealth, nor *Arab*'s Drugs can ſave
Thy mortal Body from th' inſatiate Grave.

Nature deprav'd Abundance does purſue;
Her firſt and pure Demands are cheap and few.

No Minutes ſurely bring us more Content,
Than thoſe in pleaſing uſeful Studies ſpent.

Need is no Vice at all; tho' here it be
With Men, a loathed Inconveniency.

No Roughneſs in your Writing ſhould be ſeen;
Be all your Letters ſmooth, your Copy clean.

Never deny young Scholars your Aſſiſtance:
And to your learn'd Superiors know your Diſtance.

Now

Now bend your Mind fair Writing to attain,
Your preſent Pains may prove your future Gain.

No Joys of Senſe like conſcious Virtue pleaſe,
More bright than Glory, and more ſoft than Eaſe.

Next to the Pow'r of making Tempeſts ceaſe,
Is in a Storm to learn to be at Peace.

Nor fret, nor fume, nor ſtamp at Things amiſs;
That's not the Way to mend them; Patience is.

Nor Good nor Evil does by Chance befal;
God reigns ſupreme, and he directs it all.

No Bounds th' Eternal's Glory can reſtrain,
Nor Time's Dimenſions terminate his Reign.

No Promiſe make thyſelf to live long here:
Death as thy Shade attends thee ev'ry where.

None more pragmatical in State appear,
Than they whoſe Judgments in their Pockets are.

No Temper more Man's Life doth bleſs,
Than ſimple, prudent, Harmleſsneſs.

None pities him that's in the Snare,
And warn'd before, would not beware.

O.

ONE God alone, from whom all Gifts proceed,
Is wiſe, is mighty, and is rich indeed.

One Science only will one Genius fit;
So vaſt is Art, ſo narrow human Wit.

Of ſilent and of ſullen Men beware;
The Streams are ſmootheſt where they deepeſt are.

Obſerve

Obſerve with Silence what it is Men ſay:
Speech does Mens Manners, and their Wit betray.

Of bad Examples, *Satan*'s Baits, beware,
And ſhun them as a peſtilential Air.

On this allotted Time which ſoon muſt end,
Th' Eternities of Woe and Bliſs depend.

Of old thoſe met Rewards, wo could excel;
And ſuch were prais'd, who but endeavour'd well.

Our diſtant Proſpects all precarious are;
For Fortune is as fickle as ſhe's fair.

On Providence all Accidents depend
For their Beginning, Progreſs, and their End.

Of truly valiant, he deſerves the Name,
Who not by Words, but Deeds, acquires the Fame.

Others good Turns to thee be ſure to tell;
But nothing ſay, when thou thyſelf do'ſt well.

Obſerve in your Diſcourſe the Rules of Reaſon;
For Senſe proves Nonſenſe ſpoken out of Seaſon.

Our Luſts unbridled boiling in the Veins,
Erect the Seat where mad Confuſion reigns.

Over thy Reaſon let not Luſt prevail;
'Twill Miſery on thee and thine entail.

Our Life on Earth is like a Thread of Flax,
That all may touch, and being touch'd, it cracks.

Of Words in Brawling make no Repetition,
Who rakes up Diſcord ſhews a bad Condition.

Our Reformation never can prevail;
While Precepts govern, and Examples fail.

O praiſe the Lord with ſacred Songs;
To whom your joyful Praiſe belongs.

On the Election of our Friends,
Our good or evil Name depends.

Of all the Fools that Pride can boaſt,
A Coxcomb claims Diſtinction moſt.

Obſerve what Strokes are full, what fine;
And how theſe Strokes ſhould lean, how join.

P.

PLeaſure is fleeting ſtill, and makes no Stay;
It lends a Smile or twain, and ſteals away.

Praiſe not thyſelf, nor thy own Worth, nor be
The firſt that knows thy own Sufficiency.

Practice and Uſe in Art produces Skill;
And perfects that which Negligence would kill.

Prepare to die before your Glaſs is run,
In doing juſtly e'er your Years are done.

Premeditate your Speeches; Words once flown,
Are in the Hearers Power, not your own.

Provide for Learning neceſſary Things;
Induſtry many Men to Honour brings.

Providence wiſely hath it ſo ordain'd,
That all, by all, can never be obtain'd.

Preſence of Mind, and Courage in Diſtreſs,
Are more than Armies to procure Succeſs.

Praiſe is deſerving to the careful Hand;
But th' Undeſerving call for Reprimand.

Pride and Ambition, Insolence and Hate,
Are dire Companions of the anxious Great.

Pleasure and Youth, like smiling Evils, woo us
To taste new Follies; tasted, they undo us.

Pleasures, like Wonders, quickly lose their Price,
When Reason or Experience makes us wise.

Prove grateful to thy Friends, and thou'lt obtain
Their second Help, if thou should'st need again.

Patterns of Labour we shall never want,
While we behold the small, but painful Ant.

Prevent Petitions where you see Distress;
Nor let the Manner make the Gift the less.

Pride often guides the Author's Pen;
Books as affected are as Men.

Q.

QUietness love, hate all Debate and Strife;
Your Mind inform, and well reform your Life.

Questions that gender Strife do thou refrain;
The Reason why, because they are but vain.

Quicken our Zeal, most gracious God, that we
May always put our only Trust in thee.

Quarrels avoid, which oft much Trouble brings;
And mind discreetly necessary Things.

Quietly learn all Crosses to endure,
Repining doth more Misery procure.

REgard your Learning, let your Actions ſhine:
And be right Reaſon your directing Line.

Remember Death: Think every Day your laſt;
Reform your Vanities and Follies paſt.

Refrain much Talk: You ſeldom hear of any
Undone by hearing; but by talking many.

Read what is pure, be active, pray, and faſt;
If you your Body would keep pure and chaſte.

Remember that Chriſt Jeſus ſhall
Thoughts, Words, and Deeds, to Judgment call.

Riches, alas! are only Bags of Cares;
Honours are nought but wild bewitching Snares.

Reaſon, which ought to be Man's only Guide,
Is over-rul'd by Prejudice and Pride.

Reprove not in their Wrath incenſed Men;
Good Counſel comes quite out of Seaſon then.

Reprove with Gentleneſs, with Truth commend;
Laugh at a Jeſt, be merry with thy Friend.

Rather depend upon your Fingers Ends,
Than fix your Expectations on your Friends.

Reſpecting Man, whatever wrong we call,
May, muſt be right, as relative to all.

Rare is the Man, whoſe Life becomes a Scene,
To ſhew the guilty World the Golden Mean.

Riches are fair Enticements to deceive us,
They flatter while we live, and dying leave us.

Riot and Wine but for a Moment pleaſe,
Delights the Great enjoy, but ſeldom Eaſe.

Reprove none rashly, for not ev'n the best,
Can human Nature of her Faults divest.

Regard not Dreams; for what Men wish to be,
And ruminate upon, in Sleep they see.

Rich Men are not too rich, whom Pride ne'er swells;
Nor Poor Men poor enough, in whom Pride dwells.

Rejoice in little; shun what is extream:
The Boat swims safest in a gentle Stream.

Restrain your Child; you'll soon believe
The Text which says we sprung from *Eve*.

S.

SINCE Life is short, each flying Moment prize;
And spend your Time in useful Exercise.

Short is the Date, and narrow is the Span,
Which bounds the little Life of foolish Man.

Since God a frail uncertain Life does give thee,
Wait not for dead Men's Shoes, which may deceive thee.

So live with Man, as if God's curious Eye
Did ev'ry where into thy Actions pry.

Slack not to spend when a just Cause desires:
We must be somewhat free when Time requires.

Sprung from the Earth, a Creature proud and vain,
Man struts his Time, then sinks to Earth again.

See that you always write upon the Line:
And to your Learning let your Mind incline.

Spare

Spare not, nor ſpend too much; be this thy Care;
Spare but to ſpend, and only ſpend to ſpare.

Seek not to know what future Times ſhall ſee:
To mind the preſent is enough for thee.

Speak Peace where Diſcord reigns, turn back the Flood,
And evil Men controul in doing good.

Some chuſe for Pleaſure Grandeur's gaudy Train;
And think all Pleaſures are compriz'd in Gain.

Small Letters muſt of equal Size appear,
Great Letters with the Height of *l* compare.

Strive not in Anger where a Doubt may be;
Wrath blinds the Mind, that Truth it cannot ſee.

Strive not above thy Strength; the Shore to keep,
Is better than unſkill'd to plow the Deep.

Suffice it us, to chear us on our Way,
That Heaven is Happineſs without Allay.

Such Men whoſe vaſt Deſires no Limits know,
Miſs what they ſeek, and what they have forego.

Scorn to deceive; think much, but little ſpeak;
Preſerve what's given you, for the Giver's Sake.

Speak what thou know'ſt is right; let not thy Mouth
Be prone to Lies, but always utter Truth.

Seek Virtue, and of that poſſeſt,
To God's juſt Will reſign the reſt.

T.

THINK not too well of Men for fair Words making;
The Pipe ſounds ſweetly while the Bird is taking.

The virtuous Man needs fear no mortal Arm;
For gracious Heav'n protects the Good from Harm.

The Strength of little Men do not despise:
Whom Nature has made weak, she makes more wise.

'Tis to God's Providence alone we owe
All we possess of Good, and all we know.

Thy Parents love, thy Sister and thy Brother:
To please thy Father, do not cross thy Mother.

Talk that to each, which each best understands;
The Tongue pronouncing what the Heart commands.

Too frequent Use does the Delight exclude,
Pleasure's a Toil, when constantly pursu'd.

Titles may set a Gloss upon our Name;
But Virtue only is the Life of Fame.

The empty Barns no Vermin ever haunt;
So Friends desert the Man who is in Want.

To strive in Words, with Men of Words despise;
All Men can speak, but few are truly wise.

The mighty Maker's over-ruling Care,
Wisdom, and Power, Creatures all declare.

To each Man's Calling just Respect be shewn;
Nor criticise to make your Learning known.

The Hero's Glory, and the sacred Bust,
With all the Glare of Paide, must sink to Dust.

'Tis Virtue reigning in the generous Heart,
Alone can true substantial Bliss impart.

To rob the Hireling of his Due abhor;
And never in the least afflict the Poor.

To calmly practice Injury predesign'd,
Argues the Baseness of a Villain's Mind.

To imitate what's good deſerves Applauſe;
But Zeal is evil in an evil Cauſe.

'Tis Wealth to have Tranquility of Mind;
In that conſiſts the Bliſs of Human-kind.

The treach'rous Friend, who aims a private Blow,
When once found out, ſeem never more to know.

Think on thy Promiſe, ſeek not to evade,
By ſubtil Arts, your Promiſes, when made.

True conſcious Honour is to feel no Sin;
He's arm'd without that's innocent within.

The ſweeteſt Cordial we receive at laſt,
Is Conſcience of our virtuous Actions paſt.

To mention God no Man has juſt Pretence,
But to his Honour, or the Truth's Defence.

The Seeds of Virtue, ſown in early Youth,
Will guide your Feet into the Paths of Truth.

To want, and not to have it, is a Curſe;
But yet to have, and ſtill to want, is worſe.

The ſacred Truths of ſound Philoſophy,
Men ſtudy early, but they late apply.

The greateſt Bleſſings our Creator ſends
May be abus'd, and ſerve ignoble Ends.

The World's a Wood, in which moſt loſe their Way,
And by a different Path each goes aſtray.

The ſtupid World moſt Honour pays to thoſe
Who on their Underſtandings moſt impoſe.

To other's Judgment due Regard be ſhown,
Be ever modeſt to regard thy own.

That Man does prejudice himſelf and Friend,
Who by his Silence does a Fault commend.

Things that we daily ſee, th' Affections cloy,
Things long deſired bring the greateſt Joy.

Thy Tongue within thy Lips reſtrain;
For who talks much, muſt talk in vain.

'Tis certain that the modiſh Paſſions
Deſcend among the Croud like Faſhions.

The Man who ſtudies Nature's Laws,
From certain Truth his Maxims draws.

Thoſe who in Quarrels interpoſe,
Muſt often wipe a bloody Noſe.

The Man of pure and ſimple Heart,
Thro' Life diſdains a d uble Part.

The Tree's diſtinguiſh'd by the Fruit,
Be Virtue then your firſt Purſuit.

Time, when it's truly underſtood,
Is the moſt precious earthly Good.

U.

UNlawful Gains are leaſt what they appear,
And ill-got Gold is always bought too dear.

Uſe healthful Exerciſe, avoid Exceſs;
Nor eat, nor drink, nor ſleep for Wantonneſs.

Under mean Garments more true Worth may be,
Than under Silks and ſplendid Finery.

Uſurpers ſeldom to the Shades deſcend
By a dry Death, or with a quiet End.

VIrtue ſtrong-beaming, tho' our Noon be paſt,
Bids Life's ſhort Day be ſplendid to the laſt.

Vain Miſers ſtrive to heap up Riches Store,
And in the Midſt of Plenty ſtill are poor.

Virtue alone can give the laſting Joy,
Which Time cannot deface, nor Death deſtroy.

Vice is a Monſter of ſo frightful Mien,
As to be hated, needs but to be ſeen.

Vain Pleaſures are but as a Golden Dream,
Which waking makes our Wants the more extreme.

View well your Piece, compare how much you've mended,
Wipe clean your Pen when all your Task is ended.

Virtue repuls'd, yet knows not to repine;
But will with unattainted Honour ſhine.

Virtue is prais'd, but little practis'd by us,
So looſe the Age, that few are truly pious.

Virtue, tho' clad in Rags, may challenge more
Than Vice adorn'd with Silk and Riches ſtore.

Vain Men for this World's Riches are at Strife,
Neglecting thoſe of everlaſting Life.

Virtue has Charms, and wears a beauteous Face:
But Vice, ignoble Paſſion, breeds Diſgrace.

Vain Men, great Wealth to gain, much Time do ſpend;
As if Salvation did thereon depend.

View all the habitable World; how few
Know their own Good; or, knowing it, purſue.

Vain Fortune's Favours, never reſt or ſtay,
Like empty Shadows paſs, and glide away.

Vile Upſtarts, to ſupport their Station,
Cancel at once all Obligation.

Virtue diſtinguiſhes Mankind,
'Tis ſeated in th' immortal Mind.

W.

WHO meditates on Death, with wiſe Fore-thought,
Will uſe this World as tho' he us'd it not.

What can be done with Care perform To-day;
Dangers unthought of may attend Delay.

What we poſſeſs we have: Fancy may feed
Our future Hopes, not anſwer preſent Need.

When thou art rich thou many Friends ſhalt find;
If Riches fail, Friends ſoon will prove unkind.

What once has happen'd ne'er can be undone:
Let not paſt Troubles thro' thy Fancy run.

What ſhould be done remember in thy Mind:
Time has a Lock before, but's bald behind.

Why ſhould we hope of being others Heirs?
Does not our Sand run out as faſt as theirs?

When you a Mate or faithful Friend deſire;
Not of his Wealth, but of his Life enquire.

Wrong not the Poor for thine own Welfare's Sake:
There's none ſo mean but due Revenge may take.

When once our vicious Appetites are tir'd,
We loath the Thoughts of what we once admir'd.

Wine, that would chear the Spirits in Diſtreſs,
Ruins our Health when taken to Exceſs.

We to ourſelves may all our Wiſhes grant,
For nothing coveting, we nothing want.

When Things go well Adverſity beware,
Again, when Things go ill, do not deſpair.

Who with their preſent State are not content,
Oft worſer find for their juſt Puniſhment.

Worldling beware betimes; Death ſculks behind thee,
And as Death leaves thee, ſo will Judgment find thee.

When wild Ambition in the Heart we find,
Farewel Content, and Quiet of the Mind.

Who ſpends too much may want, and ſo complain;
But he ſpends beſt, who ſpares to ſpend again.

Who can all Senſe of others Ills eſcape,
Is but a Brute at beſt in human Shape.

With Traitors, Man, do not thy Safety truſt;
Leſt with the Wicked Heav'n involve the Juſt.

When in Diſtreſs, make known to Friends thy Grief;
No Doctor like a Friend can give Relief.

Would'ſt thou be happy, Luſt of Gain deſpiſe,
Which they that doat upon, act moſt unwiſe.

When Poverty afflicts the honeſt Man,
Give at once aſking what you ſafely can.

Whoever ſpeaks, him with Attention hear;
And in thy Turn the needful Truth declare.

When wanton Pleaſures fire thy youthful Mind;
Then let not Luſt, thy guardian Reaſon blind.

What right, what fit, what true, we juſtly call;
Let this be all thy Care; for this is all.

When all our Actions are upright,
Yet ſome there be will bear us Spite.

Who can obſerve the careful Ant,
And not provide for future Want?

With early Virtues plant your Breaſt,
The ſpecious Arts of Vice deteſt.

Who cheriſhes a brutal Mate,
Shall mourn the Folly ſoon or late.

What thou know'ſt not, to learn can be no Shame:
Knowledge has Praiſe; but Ignorance gets Blame.

Wiſdom by Care and Conduct learns to grow;
And by Experience 'tis Men come to know.

What Good does Wealth, if wealthy thou art poor?
With Freedom and Diſcretion uſe thy Store.

Whatever Faith Mankind pretend,
Give me the honeſt faithful Friend.

Wiſdom to Bliſs directs the certain Way;
And all that diſregard it go aſtray.

With Learning ſtore thy Mind, nor Learning ceaſe;
That with thy Age, thy Knowledge may increaſe.

What's paſt conſider; what's to come foreſee;
In this, like *Janus*, looking two Ways, be.

When thou haſt not thy Match, in Time retreat;
We ſee the Conquered oft the Victor beat.

When you adviſe a Friend who does not heed,
Yet as you love him, in Advice proceed.

When one's a Friend in Words, but not in Heart,
Juſtice requires that Art be mock'd by Art.

When you have Children, and no Means to give,
Let them be taught by Induſtry to live.

Want will increaſe, when Labour makes no Gains;
Then careful be of what you got with Pains.

Wrath blinds the Mind, that Truth it cannot ſee:
Abate thy Anger, where a Doubt may be.

Whom Nature has made weak, ſhe makes more wiſe,
Men for their Weakneſs then do not deſpiſe.

When Things go well, of adverſe State beware;
And in Adverſity do not deſpair.

Y.

YOUNG Man, whate'er thou do'ſt by Day or Night,
Think with thyſelf, thou'rt always in God's Sight.

Young Man thy Life is here like to a Flow'r,
Make the beſt Uſe of Time each preſent Hour.

Ye Sons of Men with Satisfaction know,
God's own Right-hand diſpenſes all below.

You muſt not wiſh for Death; contented wait
For thy Diſcharge, whatever be thy Fate.

Youth is the Time for Progreſs in all Arts;
Then in thy Youth improve thy noble Parts.

Ye thoughtleſs Youths, by impious Paſſions ſway'd,
God in the Prime of Life muſt be obey'd.

You Parents who your Hopes in Children place,
Teach them betimes to run in Virtue's Race.

Your Writing mind, write each Word true and well:
Zealouſly ſtrive in Goodneſs to excel.

Your Writing mind: Your Words correctly ſpell:
They do their beſt, whoſe Aim is to excel.

Your precious Time wiſely this Day employ;
You are not ſure another to enjoy.

Yield to thy Friend when thou can'ſt him outvie;
For Friends are won by fair Complacency.

Youth is unfit great Matters to contrive;
Their Reaſon weak, their Judgment ſcarce alive.

Yield unto Fortune, and to Men of Might;
Who did thee Wrong, may come to do thee Right.

You'll find at laſt this Maxim true,
Fools are the Game which Knaves purſue.

Yield to thy Friend, when you can him outvie;
For Friends are won by fair Complacency.

You ſhould my Child, your Learning mind:
And you'll the Advantage of it find.

Z.

ZEAL without Knowledge, doth the Judgment taint;
Altho' the Zealot thinks himſelf a Saint.

Zealouſly practice what is good; and then
Great will be thy Reward in Bliſs. *Amen.*

Zeal for the public Good with Men is rare,
But 'tis Self-intereſt that's their chieſeſt Care.

Zaccheus fear'd no Danger, came at Call;
He'll venture nothing that can fear a Fall.

Zeal is a Fire, and useful in its Kind,
But nothing is more dangerous if blind.

Zeal, useful Learning to attain, should burn
With fervent Warmth; then to Account 'twill turn.

Zaccheus, short of Stature, fain would see
His Saviour pass, and climbs into a Tree.

Zealously love and serve thy God;
Not like a Slave that fears his Rod.

Zeal in blind Bigots mighty Mischief breeds;
But 'tis a sprightly Help in virtuous Deeds.

ABSENT or dead, still let a Friend be dear;
A Sigh the Absent claims, the Dead a Tear.

Angels on Wings to Heaven such Accents bear;
Such Words as Heaven alone is fit to hear.

Take sound Advice, proceeding from a Heart
Sincerely yours, and free from fraudful Art.

The Field of Combat fits the Young and Bold;
The solemn Council best becomes the Old.

Learn what thou ow'st thy Country, and thy Friend;
What's requisite to spare, and what to spend;
Learn this; and after envy not the Store
Of the great'd Advocate that grinds the Poor.

Cool Age advances, venerably wise,
Turns on all Hands its deep discerning Eyes;
Sees what befell, and what may yet befall,
Concludes from both, and best provides for all.

How can good Angels be in Heaven confin'd,
Or view that Presence which no Space can bind?
Is God above, beneath, or there, or here?
He who made all, is he not every where?

FINIS.

The great Diſtance of the Author from the Preſs has occaſioned the following

E R R A T A.

Page 4. l. 4. *read*, Be contented in Poverty, humble in Proſperity; l. 8. *r.* Barren are all thoſe; p. 6. l. 6. *for* manifoldly, *r.* manifold; ibid. l. 11. *for* conquers, *r.* conquer; p. 9. l. 10. *dele* at all; p. 16. l. 7. *for* immortal, *r.* immoral; p. 19. l. 26. *for* miſpent, *r.* miſſpent; (ditto, p. 37. l. 25.) p. 18. l. penult. *for* chaſe, *r.* chuſe; p. 26. l. 3 in Q. *for* or, *r.* for; p. 28, l. 1 in S. *for* foreruns, r. forerun; p. 31. l. 1. *for* have, *r.* hath; p. 33. l. 2. *for the laſt* unwillingly, *r.* willingly; p, 34. l. 22. *r.* Virtue leads to Reaſon; p. 42. l. 6. *for* intterrupt, *r.* interrupt; ibid. l. penult. *for* mars, *r.* marrs; p. 65. l. ditto, *for* ſpeaks, *r.* ſpeak; p. 67. l. 9. *for* ſtrides, *r.* ſtrives; p. 74. l. 15. *for* ingenious, *r.* ingenuous; p 81. l. 18. *for* as, *r.* or; p. 101. l. 9. *for* qualit, *r.* quality; p. 109. l. 2. *for* Aſcendancy, *r.* Aſcendency; p. 110. l. 6. *for* could rouſe, *r.* could not rouſe; p. 136. l. 14. *for* Nature to, *r.* Nature, for Men to; p. 139. l. 4. *for* Suſpence, *r.* Suſpenſe; p. 142. l. 12. *for* excel, *r.* exceed the; p. 146. l. 5. *for* keep, *r.* heap; p. 186. l. 15. *for* a is, *r.* is a; p. 188 l. 13. *for* han, *r.* hand; p. 220. l. 20. *for* fall, *r.* feel; p. 223. l. 29. *for* Fteedom; *r.* Freedom; p. 229. l. 1. *for* theſe, *r.* thoſe; p. 241. l. 1. *for* Luſt's, *r.* Luſt; p. 241. l. 7. *for* a, *r.* in; p. 248. l. 27. *for* Ill, *r.* Ills; p. 249. l. 5. *for* fit, *r.* fixt; p. 250. l. 20. *for* the, *r.* thee; p. 251. l. 25. *r.* tranſports us; p. 256. l. 10. *r.* with an; p. 266. l. 7. *for* drop, *r.* dropt; p. 272. l. 3. in D. *for* nobleſt, *r.* noble; p. 277. l. 22. *r.* Man's Judgment; p 278. l. ult. *for* Reſolutions, *r.* Revolutions; p. 285. l. 18. *for* Work, *r.* Buſineſs; p. 286. l. 6. in N. *r.* or an; p. 288. l. 7. *for* wo, *read* who.

In the Poetic Part ſometimes On is added to the Subject, and ſometimes not; as at the Beginning: On Envy, On Care, On Time, Competency, Learning, *&c.*

Time of itself is nothing, but from thought
Receives its rise, by labouring fancy wrought;
From things considerd whilst we think on some,
As present, some as past, or yet to come:
No thought can think on time, that's still confest,
But thinks on things, in motion or at Rest.